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LILY BRAUN

phases of woman's progress in various lands, and show us the trend and character of the movement, and the signs of its development in each individual country.

This collection of facts we now present to all interested in woman's mission and work in the world, in the hope that it may help to form right judgment and wise action.

The Editor must appeal for indulgence.

EDITOR'S NOTE

contributors and readers for many shortcomings, but more especially because imperative considerations of time and space and money have prevented many valuable papers from b

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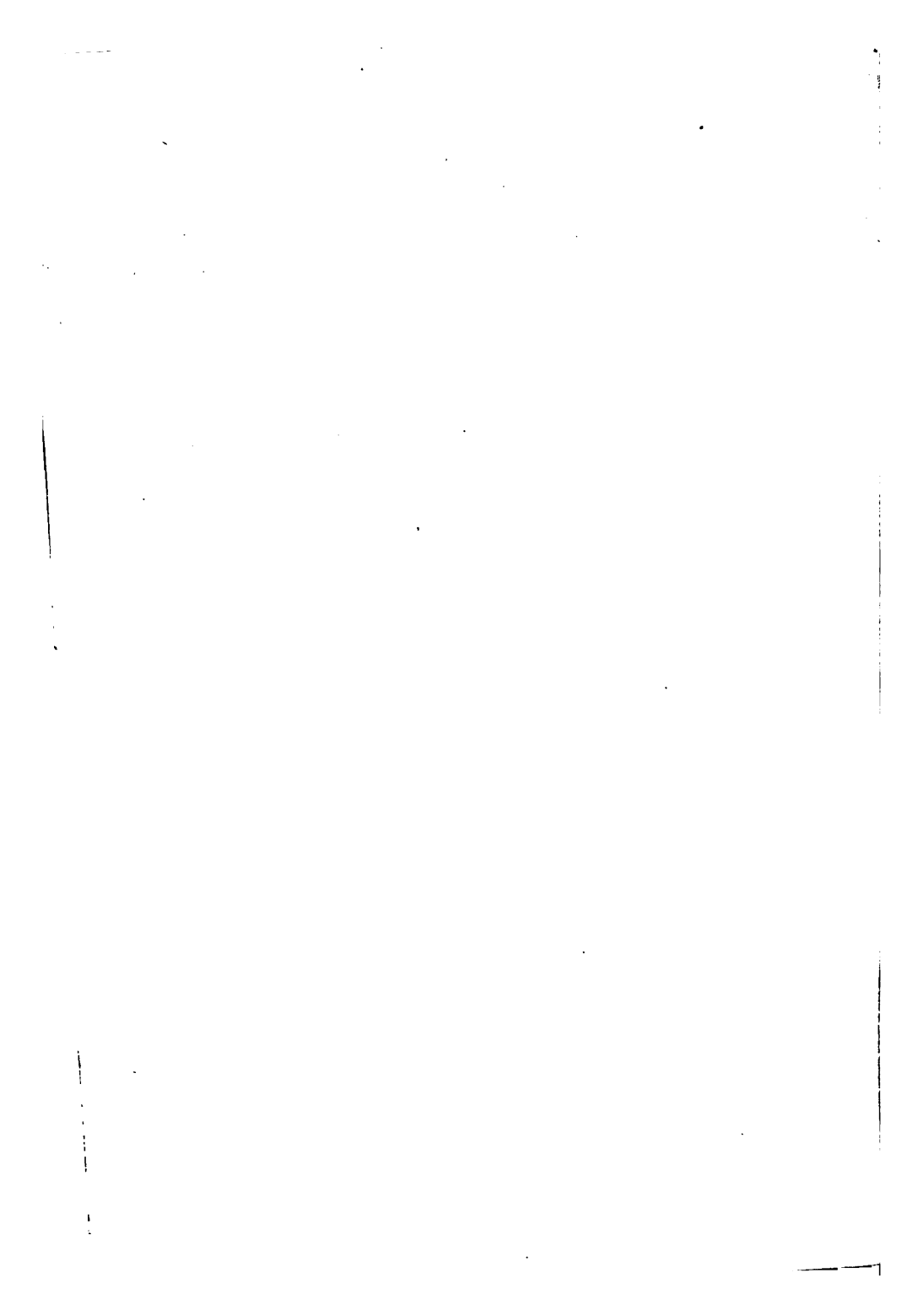
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WOMEN IN EDUCATION

THE INTERNATIONAL CONGRESS
OF WOMEN OF 1899

EDITED BY
THE COUNTESS OF ABERDEEN
President

VOL. II.

(a*)



WOMEN IN EDUCATION

BEING THE
TRANSACTIONS OF THE
EDUCATIONAL SECTION
OF
The International Congress of Women
LONDON, JULY 1899



WITH AN INTRODUCTION BY MISS C. L. MAYNARD
Convener of the Educational Committee



LONDON: T. FISHER UNWIN
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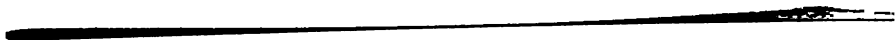
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5. 2.



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WOMEN IN EDUCATION

INTRODUCTION

A CONFERENCE on education held fifty years ago would have been a very different matter from what it is to-day. The foreign delegates, especially the Germans and Swiss, might have brought our insular darkness some enlightenment, but among ourselves there would scarcely have been enough matter to fill out the discussion of a single day. A point might have been raised as to whether modern languages were better learned first by ear or from a book, and a good debate might have been maintained as to whether the memory was the main faculty to which to appeal, or whether a child should be continually urged to seek for the reason of things presented, and thus practically learn nothing but what reaches it through the understanding.

But many changes have taken place since those days, and experience has not been wasted on us. We now see more and more clearly that education is not a matter of paper and ink and the printed page, but is the taking up of the whole child, body and mind, just as it stands there, and endeavouring so to train the faculties of each as to help them to do the very best along the varied journey of life that lies before them. The natural development has to be aided, and the bypaths of mistake, right and left, to be avoided, and as during the first years of life they follow whither we lead, our task is full of hope. Yet it is necessary to make sure that the baser nature does not interfere with the higher and turn it aside.

A little book on education opens with an amusing illustration,

to the effect that a verb of teaching is followed by two accusatives, e.g., *I teach John Latin*. *John* and *Latin*, that is, the mind of the ordinary child and the new subject that is to be introduced into that mind. Of the Latin there has doubtless been sufficient knowledge, but John has been to his instructors an almost unknown territory, and was never studied as a whole. He was immature, and not very interesting. Now, the main attention rightly falls on John, and a week's conference is all too short in which to discuss him and his possibilities. Gifts of ability and of character, and a heart to love and a will to act, that may do good to thousands, all lie folded up under that blunt exterior, as surely as the strong leaves and white flowers of the horse chestnut lie packed together, scentless and colourless and almost formless, in the brown buds of the spring. We must have a care to all these possibilities, and memory and understanding occupy after all but a part of life; the energies and emotions must each have their share; perseverance and accuracy, taste, enthusiasm and judgment must all be appealed to, and the eye learn something of the canons of beauty, and the hand be brought into obedience to the eye.

In *The Psychology of Childhood*, John, even in his earliest and crudest forms, became, in skilful hands, a subject of unparalleled interest. The Kindergarten came next with its great stress on practical and concrete knowledge, showing a strong reaction against beginning instruction with "foundational truths." It is now the blossoms of the tree of knowledge that are plucked off for the children, instead of endeavouring to force the roots into their unwilling hands; for the roots are often very late products of thought, general statements which have been carefully formed from a multiplicity of details. As to our primary schools, it was rather bewildering to be told by a member of the London School Board that the education given in them was "as bad as bad could be." After all the attention given since 1870, this was a blow, but other speakers cheered us again as to the results, even while admitting that there was in our system much room for improvement. One exceedingly good paper on secondary schools brought forward the point whether lessons of moral worth are not sometimes missed which were well taught in the old-fashioned days. In a thoroughly good modern school the burden of the work is taken off the pupil and put on to the teacher. Lessons are short, bright and well varied; and the mind and energy of the teacher are kept at full stretch, the eye of the pupil is constantly appealed to, and the interest is

never allowed to flag. The old system was dull and faulty enough, but it brought out dogged perseverance and fidelity. On the third day very interesting papers about the girl of eighteen were read by Germans, Swedes, Danes, Americans and others, India, Canada and our other colonies contributing; Great Britain was represented by a paper admirable for its lucidity, read by one of the first three students at Girton College.

Technical Education and the Registration of Teachers brought much material for thought. On the fourth day when the vexed subject of Co-Education was discussed, the ordinary listener was left under the impression that all human ills would be mitigated, and some swept off the face of the earth, if only Eton and Harrow were thrown open to girls as well as to boys. The speakers, moreover, were nearly all actual experts, the opening paper by a delegate from Switzerland being one it is difficult to praise too highly. The speaker went to the foundation of the matter, showing how the ideal human being is not distinctively either man or woman, and that it is the part they have in *common* that is the noblest, and is the one to be strengthened; where the difference of sex is emphasised, there is always loss. The experiments in co-education in England are few and timid compared to those abroad, and we listened with deep interest to the scale and thoroughness of such work in other countries. All agreed that children under twelve, perhaps under fourteen, are with benefit educated together, as not a shadow of distinction either mentally or physically need be made between them, and a large number were in favour of co-education on a different footing at the Universities, but the conflict was at its height round the five growing years from thirteen to eighteen. The argument that, boys and girls being set together in families, it was wiser not to interfere with the order of nature, but to educate them together from the cradle to maturity, was well pressed home; but the fact of the instinctive reserve felt during the growing ages toward all but their immediate family, coupled on the part of the boy with a certain amount of contempt for the affairs of the girl, was not touched on, whereas it might with equal justice be taken as an argument for their separation.

The subjects of the training of teachers and the benefits and difficulties of examinations proved a good field for debate. The papers were excellent.

Seeing how rapidly the most important subjects had to be flitted over, the suggestion of the extent and riches of this territory must have come forcibly home to every mind, but surely

at last we may believe that we are on the right track. It is character and not attainment that is the pre-eminently important thing, and all the wondrous array of tools we have at command is but means to the one great end of forming it. The *Latin* is at last discovered to be entirely subservient to *John*, and is merely a good athletic ground for developing his mental muscles and establishing the keenness and correctness of his taste. Character of the right sort, strong to bear a great strain, yet fine and soft in texture for the complex work of life, is a thing of slow growth, and the result of a whole range of lofty influences, religious, moral, literary and social. Nothing in the world costs so much to make, and nothing is so beautiful when made. It is worth all our efforts. If we can implant principles that prevent hasty and superficial judgment, that take beauty out of petty and enervating pleasures, that induce simplicity and nobleness of taste, that give some true estimate of the worthy and the worthless objects of pursuit, that turn the mind from the effect to the cause, from the surface to the centre, from the transitory to the permanent, we have done a great deal, and if we can hold up fidelity as beautiful, humanity as a thing to be loved, and integrity as the very law of life, a brighter day may yet lie before the human race.

C. L. MAYNARD,
Convener of the Educational Committee
(Mistress of Westfield College).

THE CHILD: LIFE AND TRAINING.

- (A) PSYCHOLOGY OF CHILDHOOD.
- (B) PARENTAL RESPONSIBILITY.
- (C) EDUCATION AS A PREPARATION FOR
LIFE.
- (D) CONNECTION BETWEEN HOME AND
SCHOOL LIFE.

LARGE HALL, WESTMINSTER TOWN HALL.

TUESDAY, JUNE 27, MORNING.

The COUNTESS OF ABERDEEN in the Chair

THE Countess of Aberdeen, in opening the proceedings, said that all present looked upon this Section as, perhaps, the most important in the Congress, and felt there could be no better way of opening the meetings of Congress than the consideration of the subjects to be placed before them that morning.

The Psychology of Childhood.

Professor Earl Barnes (United States).

CHILD study is but the inevitable expansion of the scientific work of our day to examine the development of subjective activities in the individual. True, it has been prosecuted largely in the immediate interests of education, but its results are of the greatest possible importance to all the other sciences that deal with human life. It is the embryology of the older psychology and of such sciences as sociology.

Thus I would claim that child psychology, or the study of children, is in one sense a pedagogical fad—or an educational movement. It is simply a part of the scientific movement of our century—of great value to education, but of quite as great value to all the other sciences that deal with the development of the human soul.

Meantime the work has been taken up and pressed forward by teachers and parents, who have hoped that a fund of scientific knowledge concerning children might do for education what physics and chemistry have done for manufactures. In America, the work, under the able leadership of G. Stanley Hall, has assumed large proportions. Almost every State has its Child Study Society, while at the last meeting of the National Educational Association which I attended, 5000 people attended the meetings of the Child Study Section for two days. Here in England, too, the movement is thoroughly organised. There are two societies devoted to the work, and one of them, the British Association for Child Study, has important branches in London, Cheltenham, Birmingham, Manchester, Liverpool and Derby.

The literature of the movement has kept pace with its organisation. Wilson's *Bibliography of Child Study* gives 641 titles of important newspapers or books devoted to the subject in English, German, French and Italian; while in America the "Pedagogical Seminary," the "Child Study Monthly," the "Proceedings of the Illinois Society for Child Study," and the "North Western Monthly" represent a wide range of magazine articles. In England the *Paidologist*, the organ of the British Association for Child Study, has begun a career that promises great usefulness.

Meantime, even the present crude beginnings have had some very great effects upon education in my own country. In the

first place, the attitude of mind of many teachers has been changed, so that they have, in some degree, become students instead of mere workmen. Intellectually they tend to approach the position of physicians instead of factory overseers. Of course, one cannot say that the teaching profession has been transformed, but there is a perceptible, far-reaching, and most important change going on.

The other most important change has come in reference to the recognition that a child has a different reaction on the realities about him at different periods of his development. Discipline is becoming increasingly a relative matter, and we recognise that a punishment that is good at one period of a child's life may be very bad at another; so in ethics, a lie is a very different matter at 5 and at 15. The whole tendency of this new point of view is toward the breaking up of uniformity and rules and ready-made system. On the curriculum this conception is having immense influence. Formerly each subject was approached from the point of view of logical ease in terms of adult thought, so in reading we went from letters to syllables, and then to words and then to sentences. We now recognise that logical ease, as understood in adult thought, may not apply to a child at all, and we see that a sentence is simpler to him than a letter. As G. Stanley Hall says, we are standing many of the older methods on their heads.

In conclusion, let me call attention to certain objections always raised to this field of investigation, and try to answer them.

The first objection one always hears is that such studies tend to awake a very undesirable self-consciousness in the children. Certainly this is a great evil, but it can be avoided here as elsewhere. Undesirable self-consciousness can be aroused, and is aroused in connection with clothes, with behaviour, with religion, and yet these things are all necessary to children. If the investigation has the right attitude, the children need not be harmed.

The second objection is that in the life of a child we are dealing with phenomena that do not follow general laws. Each child is a law unto himself. This is a question of fact, and when one examines great numbers of children in America or in England he finds that in 1000 children there are well-defined laws of tendency governing all these activities.

The third objection is that we test not natural tendency, but acquired characteristics. It is an examination of environment, not of child. This must be admitted in part; we really get both,

and for purposes of education we want both. The "pure child" does not exist. Every child walks into the school or lives in the home enveloped in a layer of environment which is a part of himself. For purposes of education, it is exactly this compound creature we want to understand.

But the critic insists: If one does get a uniform result, it is useless, for we have to educate single children, not masses, and this deindividualising of the child is the great evil of the day. This objection has an element of truth in it; but so long as children are to be educated in groups of two or more, and this will probably continue so long as people are to live in groups of two or more, so long will it be valuable to know how groups live, think, feel and act. The seating and lighting of buildings, the arrangement of programmes, the making of text-books, the assigning of lessons, all the problems of discipline, and, still more, the determining of each individual's personal qualities against this background of averages—all this makes the demand for such studies imperative.

Personally, I believe these studies are destined to revolutionise our treatment of children and our position as teachers. It is such studies as these that will relieve the children from cut-and-dried or from cut-and-try methods, and that will elevate the teacher's calling to the rank of a real profession.

The Psychology of Child Life.

Miss Margaret Macmillan (Great Britain).

To begin with, I should like to remind you a young child does not learn at first from teachers or parents—that he does not begin to learn through books or even through words. He begins to learn through feeling only. No one ever teaches an infant that food is necessary, and that milk is the right kind of food. No one can describe a tone to a child, nor teach him the difference between red and blue. No one can prove (though parents and teachers, mistaking their functions, are always trying to prove) to him that the world is a beautiful place, and that it is beautiful for men to live together in harmony. These things cannot be learnt by instruction. Through impressions—that is to say, through feeling and response—the brain (which is, of course, not a feeling organ) is awakened. The awakening takes

place happily not through one kind of impression, but through many. Moreover, the awakening or stimulation of one group of brain-cells is never without its influence on others. For example, we find that many children who appear to be very deaf when the eyes are shut, hear remarkably well when the eyes are open. Many people who are stupid and sluggish in the dark are alert and intelligent in the light. When children who have lost sight or hearing recover the lost sense their intelligence increases rapidly—the mind opening out suddenly like a flower brought into the sunshine. They feel more—therefore they learn rapidly. A defective child cannot, we will say, understand arithmetic at all. And how is the teacher to teach him arithmetic? Is he to talk to him about the very simplest rules in the very simplest words? Is he to explain to him what is meant by weights and measures? No. For his explanations would literally not *reach* the child at all. He must get solid weights, and let the child lift them—feel them—get impressions of them. *Then* he may begin by-and-by to compare *them* and to think about them. Thus, below all our symbolising and ciphering and talking there is a subsoil of *feeling* in which all our intellectual life is built up. Well, the power of feeling is always accompanied by some power of expression—that is to say, by some degree of movement. When a teacher to-day is in doubt as to whether a child is strong enough, or intelligent enough to profit by teaching—what does she do? She observes carefully the *movements* of the child—not only the voluntary, but the *involuntary* ones, since they are often the most indicative. So important is it that the educationalist should understand the meaning of movements, that writers such as Francis Warner have written whole volumes with the sole object of describing movements and explaining their meaning. Sad to say, it is disease which has made us thus thoughtful and observant in England. But the Greeks learned it from health and beauty. They, too, knew that movement was expression. And this intuition of theirs doubtless was at the root of their love of athletic games, and their still more passionate love of the drama. “Yes,” they appear to have thought, “we shall know all that is to be known, we shall hear all that is to be expressed when we have seen finely-developed human beings moving before us.” The moving creature expresses everything—the highest kind of moving creature expresses the best that is to be known.

In England, and in America also, there are now teachers who do not disdain to consider and direct the movements of the

average child: who, in teaching any subject—say languages or drawing—do not neglect to think of the part that movement plays in these. Such teachers pursue physiological methods. They are in the most literal sense *moral* teachers, for they are training the will, as it were, at its very source. They are making the body the willing servant of the mind, and are preparing the mind itself for a yet higher discipline. And the least part of their success is that their pupils learn to speak a language, or to draw beautifully. The greater success is that they have learned to make new physical, and therefore new *mental* co-ordinations, that they have acquired habits of self-control, and that day by day the whole organism is made subject to the influence of an enfranchised will.

DISCUSSION.

Miss M. Reid said the innocency of children was the divinest thing on earth, and to preserve it was the aim of every mother. But for you, in the face of the one-room system, it was well nigh impossible. If the women of England loved innocency, let them try to make it possible for others. Let them urge their fathers, their mothers, their brothers to do all they could to lower the rents for the poor. In the streets of the parish where she worked, rooms were 4s., 5s., 5s. 6d. and 6s. a week, unfurnished, and drunkenness was one of the results of the overcrowding in single rooms. It was heartbreaking for those seeking to teach the children holy things to know that they went back to their own rooms to graduate in vice and undo all lessons of purity and goodness. Would they, who admired the innocency of children, try to maintain that innocency? There were many guilds and there were many societies, but there was one more needed than another—a band of workers who would visit and mother the children whose mothers were dead. If such a society were formed she would gladly act as unpaid secretary, or as an agent.

Miss Wood said she wished to call attention to two dangers which seemed to her very likely to arise in child study. The first was the danger which had been referred to of awakening self-consciousness in children. She had known such a question as this put to children—"State in writing what you are afraid of." Now, no brave child would ever state in writing what he was afraid of. He would rather die. They must be very careful what sort of questions they set their children. She found herself once setting a question which she thought absolutely safe. She

set the question—"What do you consider the most beautiful thing you have ever seen, first in the country out of doors, indoors anywhere, or out of doors in the town?" and she heard that some of the elder girls to whom the question was put thought they were being fooled, and determined that nothing would induce them to put down what they thought. The other danger was lest they should not go to work in a sufficiently scientific spirit, but be carried away by a flood of sentimentalism. They were apt to look at children from the adult point of view—from what she might call the artistic point of view. They invested the child with a kind of glory which hindered them in their work. If they were to treat children from a really scientific point of view they must take them as they found them, and without any glamour thrown over them which did not belong to them.

Mme. Kauffman also took part in the discussion.

Parental Responsibility,

Mrs Hart Davis (Great Britain).

PARENTAL responsibility admits of treatment on so many sides that it is difficult to select any one or two for consideration:—home training, school life, physical and moral development, these and many more are contained within its scope. Once arrived, it lasts a lifetime, and increases in difficulty as our own strength wanes.

There are those who do not feel it keenly either for themselves or others, who urge that the poorest classes may without risk be relieved of the need to feed as well as to educate their children. On the other hand, there are those who never gave a thought to the subject till the necessity of dealing with it came close upon them, who do not hesitate to proclaim a rooted dislike to children, who separate from them in their early lives, and practically learn few of the lessons of parenthood. Of these last one cannot but feel they reap their own reward. To some extent both are the result of previous training and temperament.

Are we not in danger of thinking that parental responsibilities are harder to deal with now than they were in preceding generations? You often hear it said that "the pace at which we live" is become intolerable, and is accelerating to a dangerous degree.

It has fallen to my lot lately to have to look over a number of letters telling family details of the early part of this century. The task has set me considering the question from various points of view, and I assert that we do harm to ourselves and to others by continuing to dwell on this dangerous pace of modern life, as we choose to call it, in excuse of all our disappointments and failures in education and home training. Goethe said it was the greatest calamity of his time that one moment was consumed by the next, and the day spent in the day. "Have we not already," he says, "newspapers for every hour of the day, publishing abroad all that one does? And so it goes on from house to house, from city to city, from kingdom to kingdom, and at last from one hemisphere to the other, all in post haste."

But Goethe stood at the beginning of the century, and wrote this full seventy years ago; and if what he said then was founded upon clear observation, it is only true in the same degree, and not *more* true, of this age than of the one in which he lived.

If we look back further yet into other centuries we shall see whether I am right or not in my assertion. Read the struggles and difficulties of parents in feudal times. Think of the decisions they had to make with regard to the various careers of their children, and of how life surged roughly round them, so that for some of their difficulties they took refuge in the conventual system. Think of the elaborate preparation and outfit for knighthood, of the inrush of unexpected guests or of troops of soldiers into the family circle, of the duties of hospitality when there were no registries for supplying servants at short notice. Think of the herds of poor and needy at the castle gate, the lack of provision for education, the raging strife for mastery between Church and State. It is worth considering whether we do not sometimes forget that, though this is an age of publicity and of responsibility, it yet needs only, as Goethe goes on to say, "a sober, quiet temperament to cope with the spirit of the day, and to see the direction in which we have to steer."

This Congress could not have taken place in the days of Goethe. Time was not ripe for it then. Without exaggeration we may assert that a great change has come over the position of women in all parts of the world since his day. Even he, far-seeing as he was, would have opened his eyes wide at the extent of it.

Here then is one thing of a very real and serious kind to which, as parents, we have to adapt ourselves with moderation, good judgment, and on durable lines, so that the ideas on the

conduct of life which we plant in this generation shall bear fruit in the next.

The transition is far from complete; no one would venture to assert that it is as yet universal. Only very gradually will parents see that girls deserve to have as much spent on their education as boys, that the best dower they can hold in their hands is an all-round education, leading when possible to a profession, but leading also in every case, whether in married or single life, to a career as complete as can be found for them; that a life of independent ennobling work is as good for a woman as for a man; that without preparation for it she runs a risk as great, or greater, of the evils of leading an aimless life, and letting herself drift along with no healthy concentration in the direction in which her abilities may lead her; and for want of that concentration ending in dissatisfaction at finding too late that she is unfit to produce any real work.

We can well sympathise with those who, having but a certain sum to spend in education, think it will go further in the end if a larger sum be devoted to the boys than to the girls. Parents were so largely influenced still by the hope that the responsibility of choosing a career for their daughters will in due time, and in the proper way, be lifted off from their shoulders on to those of the "right person," with the consoling assurance that they will be "happy ever after"; and there are even yet a vast number of people who hold that every woman who is capable of holding an appointment, or securing a post, *displaces a man*.

The consideration of the end for which we are training our children must be the chief concern of our lives, and towards that end we must work from the very beginning with our goal well in sight. We must leave no gaps of time in their lives to be filled up by the happy-go-lucky chance of something turning up.

The old view was that by hook or by crook a woman would find a niche to fit into somewhere, whether she had received a good education or an indifferent one. It was supposed that she need not seek useful work to do, it would come to her of itself. That is not going to be the view of women's lives in the future, and the sooner parents realise that they will do wisely to treat boys and girls alike in the matter of education, and to make arrangements as liberal for the one as for the other, the sooner will they bring themselves and their children into line with the "spirit of the age."

The responsibilities of parenthood may be looked at from the different stages of child life.

First, we have the absolutely helpless stage, peculiarly the mother's own, the one in which she determined her position to her child for ever. Let that go, and all else is in jeopardy.

Next to that comes the special stage of "obedience learning"; the peculiar struggles of that time should be, in the normal child, practically ended at three years old. Then follows the stage of questioning, when the incessant use of the word "why" had to be dealt with. This lasts on the average from four to six or seven. Next comes the silent stage, books being preferred to conversation. This is a difficult time, full of reserve, and often rather perilous. But where seven years have been spent in friendship-making between parent and child, it soon rights itself, and books are shared and discussed, thoughts are blended, and there is progress on both sides. After that follows a stage of concentration on school work, and of interest in games, whereby more is learnt by a parent who can share them about a child's real character than in any other way. Thus we come to young manhood and young womanhood, and though the chapter is not ended, the parent's reward draws near.

All these various stages of responsibility require special study and adaptation, and often it is necessary to be carrying several of them on simultaneously.

How shall we hope to pull our bark through the water but with *two* well-balanced oars, working in time with a true unselfish division of labour; lessening the trials and doubling the joys, from first to last, from hour to hour, according to the best of our strength, with good hope of maintaining steadfastness and unwearyed patience until the haven comes in sight where we may "lay to" at last.

DISCUSSION.

Mrs Franklin (Great Britain) said it was satisfactory that parents no longer dared to trust to time to correct the faults they might note in their children, or to strengthen the virtues which they hoped would be strengthened. They felt they dared not leave alone, but must have recourse to, all the knowledge that modern science put into their hands. Mrs Charlotte Mason, the founder of the Parents' National Educational Union, had done a great deal to help parents in this way, and to put into their hands the science of education, which before, one might say, was more or less the property of the professional educationist. The mere existence of such a society seemed to her to show that parents

were coming more and more to understand how great the weight of their responsibility was. Parents would no longer trust to gain their experience on their elder children. They will no longer work in the dark, but will have recourse to whatever help they may be able to gain from the scientists, from teachers, or from the professional educationist. It is at present, I think one might say, the age of training, and parents will not be left out. They felt they required training, and a reason which made their position more difficult was that they were beginning to count for something in the scheme of education. Schoolmasters and school-mistresses were demanding their co-operation, and welcomed it gladly when given, and it was therefore, she thought, very important that parents should feel that they could in time raise up a public opinion which would create a demand for things they felt right, and which teachers were willing to give if parents only wanted them; which would make it realised that examinations and scholarships were not the chief tests of the training given in schools or in homes. Parents were beginning to realise more and more that just as the physical part of them required food suitable for growth, so the spiritual part required ideas suitable for growth; and not ideas readily digested and partly assimilated, but ideas for them to assimilate and for them to digest. They were beginning to demand and to understand that their children should have leisure and growing time for those ideas to become part of their life and their characters, and they were beginning to try and fit their children with that enthusiasm for Nature and for human nature which would make them more useful citizens and more useful men and women. Moreover, they were learning more and more that what mattered more than anything was character—that character was everything, and that just as Lady Aberdeen said, “the homes of England and of a nation were the test by which that nation was judged,” so the character of the inmates of those homes was the test of the education which they had had. She thought one great danger of the age was, lest those who had the training of children should find training so interesting, so beautiful, so constantly all-absorbing, should lose the respect for them and for the children’s souls which they should have, and be continually pulling up the roots to see the effect of the teaching, instead of giving them the silence and the quiet they required. She was herself led to put these remarks before the meeting because she was stimulated by the gratitude she personally felt for the help she had gained from the Parents’ National Educational League in the training

of her children, and she thought it her duty to put it before any of those who were willing to hear all about it.

Mrs C. P. Stetson (United States) said she wished to utter an earnest word as to the parental responsibility for the first four or five years of a child's life. It was admitted now that the education received in the first four or five years was of more importance in the growth of the child than any later education could ever be; that it made more difference to the growth of a human being what environment they had as a baby than it did when he was old enough to go to college. Recognising the immense educational value of those years, and that the power, the knowledge, the training, the experience required to be the proper educator of a little child were so great that the average parent was no more equal to it than the average parent was equal to give the college education to a child.

The most important thing on that line for all parents to realise was that they needed trained assistance during the babyhood of their children. They had assumed that whereas the growing young man or woman of twenty needed the college professor, a baby could be brought up by instinct; that anyone was capable of taking care of a little child—not only an untrained mother, but a nurse who was not even a mother, nor even of the same class; and they had given the most important years in the life of every human being into the entire and irresponsible charge of a most devoted, loving, affectionate and absolutely ignorant parent, or a supposititiously devoted, loving, affectionate and absolutely ignorant nurse. It was not possible, nor was it desirable, that every mother should have that knowledge herself. The little child needed the impartial, large, loving wisdom of those who loved children because they were children, as well as the necessarily intense devotion of the individual mother, which often stood in the way of justice and of wisdom. They did not expect of any man who was an educator that he should be the impartial, unbiased, wise educator of his own children, and why should they expect that of every woman? The last speaker reminded them that the intense interest in the child, the great admiration for the child, the great love for the child were rather against than for the best education of the child. She did not wish to separate parent and child. She only urged the advantage of a scientifically trained educational corps of the trainers of babyhood instead of a corps of servants. The point of discipline she had no time to go into, but her remarks would have been to the same effect exactly.

Education as a Preparation for Life.

Mrs Maria Purdy Peck (United States).

THE public school in the United States is the common ground where the children of the rich and the poor of all nationalities, all ranks and creeds meet. The foundation was laid back in the early days of the Massachusetts colonies, when the rule was adopted that for every community of 50 families a common school be taught, and for 100 families a college preparatory school should be added.

So far as scholastic attainments are absolutely necessary, the grammar or ward school is designed to fit the less favoured classes for the niches in life they are commonly called upon to fill, the high school carrying on the work for the more fortunate or ambitious. But as there are no fixed lines except those established by individual capacity, it often happens that the artisan's son, on high school graduation day, has won the honours over his competitor, the banker's son; and the next thing we may hear of him is that he is an honour man at Harvard, or some other of the great colleges of our country.

T. W. Higginson has recently called attention to the interesting fact that two-thirds of the honour men of Harvard in the past year received their preparatory training in the high schools of the country. Still, this is not a matter for pride altogether to those interested in the best education for the masses, irrespective of higher education. So long as the high school diploma is conditional upon pupils taking the whole course, which may be incidentally arranged as a college feeder, so long cause for complaint of overwork will exist.

In spite of the fact that the number enrolled in colleges is three times as great now in proportion to population as 25 years ago, the question that perennially agitates the public mind is, Does higher education pay? Those who array themselves on the negative side contend that the college-bred man is held in contempt by the great leaders in the business world, where they say the graduate is conspicuously absent; that he is not to be found in numbers proportionate either in the seats of high executives or in the halls of legislation. Some recent investigators show that facts do not bear out all the assumptions of the opposition, the truth being that college men, in comparison to their

numerical strength, have been signally honoured by being chosen to the highest offices within the gift of the people of the United States. Of the 20 Presidents elected since the formation of our Government, 55 per cent. were college graduates; Vice-Presidents, 54 $\frac{1}{10}$ per cent. Of the 32 Speakers of the House of Representatives, 46·8 per cent. were graduates. The author of the *Declaration of Independence*, and 2 other members of the committee of 5 serving with him, were college graduates, and of the 56 men who signed it 20 were college graduates. One-half of the members composing the Convention that drafted the Constitution of the United States were college-bred men.

The relative value of higher education over that obtained in the school of experience is not easy to determine. The best read persons are not always those who have read the greatest number of books, and the best educated are not always those who have received degrees from the most schools and colleges. The man who has done something is popularly supposed to be entitled to more credit than the one who simply is something. This doing or being depends more upon the individual than upon scholastic training. The greater the genius, the less need of schools or tutors.

A commonplace intellect will not be transformed into a brilliant one by higher education. The good and great in character ought to be expressed with more completeness by the college-bred man or woman than those trained by other methods. The realisation of the higher self, the grace of culture, which a collegiate training ought to impart and which is its highest ideal, should lead to a well-rounded and beautiful dignity of character. The quickening and development of the social sympathies as illustrated in the college settlement movement is so pre-eminently worthy that it has deservedly won the commendation of the civilised world. That the higher education sometimes leads, both in men and women, to arrogance, pedantry or vanity is so out of harmony with its spirit that it calls only for pity.

The prominence given to athletics in the higher seats of learning, which perhaps is more apparent than real, has not served to increase respect for them among the staid and sober-minded. The shibboleth, the diamond and the team as set forth in the public prints has the effect of obscuring the more serious aims.

As an instance of the way this gets into the atmosphere and is absorbed, I will repeat the remark of a 7-year old boy who, in discussing the college he would attend when grown, proudly ruled out of court the one recommended with the rejoinder, "Oh,

that is only a baby in the athletic sports." His own choice fell upon the one that had won in the latest contest in football.

But the educational problem is confronted with other and more serious issues.

By the slow process of evolution the infliction of physical pain as reform measures in the realm of pedagogy has lost prestige; consequently, as moral suasion agents, the birch-rod and the ferrule have gone the way of the ducking-stool and whipping-post. As yet nothing wholly efficacious has been substituted, and as pugnacity is still a characteristic of the boy, the void is being felt.

Child nature is very much the same that it was a half century ago, in spite of the earnest and fruitful efforts of the present day to a better understanding of it.

If conduct is three-fourths of life, as defined by Matthew Arnold, and the moral the measure of health, as defined by our own great philosopher, then the question of conduct or morals is worthy of serious consideration in any scheme of education which may be expected to accomplish its primary object.

No definite religion can be taught in our public schools, for in a country like our own, without a State religion, yet tolerant of all, one that would be consistent would have to be a sort of composite scheme, something after the plan of recent experiments in photography.

Education means so much more to-day than it did even one generation ago. It then had to do with intellectual training almost wholly. Text-book knowledge was its supreme test. Now it is recognised that the child has a will by natural right, muscles which may be used to express the will, good and bad tendencies which must be taken into consideration.

So the training that meets the want must strike a deeper and fuller chord. Inherited or natural proclivities must be repressed on one side and stimulated on the other. It must inculcate ideas of justice, of heroism, a sense of duty, especially the duty owed one to another, it must instil in the youthful mind love of country, which is the indestructible cement which holds our public school system in concrete form. It must teach respect for law, for labour, and above all self-restraint, purity of mind and love of truth.

The school is becoming more and more the dominant institution of modern society, encroaching upon the domain and in some instances taking precedence of both the home and the church; it therefore becomes absolutely imperative that the

intellectual and moral development of the child be not divorced. Without this complete training, the knowledge gained may serve bad ends as well as good. In this connection it is hardly necessary to say that the teacher of the future will not be chosen for his proficiency in Greek or his knowledge of the manners of electricity, but because of his ability to mould character.

It has been the rare fortune of the American to be the builder of his own country. Our forefathers, for conscience sake, braved the unfriendly ocean to make a home in the Western wilderness. They felled the forests, subdued the savages, and, true to the inherited traditions of the Mother Country, founded institutions of learning. "Whenever they found the soil too barren or stony to raise corn they planted schoolhouses and raised men," then, however, subordinating the secular to the religious instruction.

The nations of the earth have been bidden to partake of the blessings of our government, and they have accepted in such numbers that we are at a loss to-day for a comprehensive definition of the word American.

The task of perfecting our institutions is not yet finished; many of the most important problems of self-government are yet unsolved. Whether we as a nation accept blindly the "White Man's Burden" in the far East or not, we must, if we would fulfil our noble destiny, assume the burdens of conscience imposed by individual responsibility in the government at home. It may not be too much to say that the fate of the future of the country depends upon the kind of training given to the masses in the coming century. At anyrate, if as a nation it is ever exalted through righteousness, it will be through the medium of the public schools, where the children of the native born and the foreign of every shade of religious thought and politics, are trained side by side in the principles of righteousness.

The great complex, expensive machinery of the common school system can have no adequate justification except that it furnishes the instruction that makes good citizens, makes clear the principles of equity, of human relationships. None will say that instruction in the laws of gravity, electricity, chemistry and geology are of greater importance than the ethical training which develops the noble in character, the social conscience, and fits the soul for its highest ends.

To this purpose also should the artistic sense be cultivated, for if there be an affinity between good manners and good morals, there is a closer intimacy between a cultivated taste and fine behaviour.

It is being observed that children are more amenable to school discipline in the beautifully furnished and decorated rooms, supplied in some instances by the club women of the country, than in the bare and severely plain of other days.

The American child is lacking in the rich heritage of opportunity for association with the wealth of art which belongs to the older countries, but that is no reason why he should not have an appreciation and love of beauty instilled into his mind.

Ruskin complains that the Venetian vendor of smallwares pushes his stall under the very shadow of San Marco and never once pauses to look up at its magnificent façade; yet none the less does the impecunious Italian tradesman reverence this aggregation of precious marbles, mosaics and Oriental trophies, for his love of beauty is as much a part of his birthright as the blue skies above his head.

Because none but the favoured of fortune can cultivate their artistic sense by becoming acquainted with the grand cathedrals, classic marbles and great paintings of the Old World, the God-given aspirations towards the beautiful need not remain dormant.

Invisible to all except the rarer spirits of earth, there is a world of beauty and interest outside the schoolroom door.

When a child has been taught to look with wonder and delight upon the ever-changing aspect of cloud and sky, to look with admiration upon the general architecture and delicate tracery of branch and twig of some fine old tree silhouetted against the winter sky, the perfected foliage, or to feel the charm of a choice bit of landscape, much has been done for him. The attention has been arrested, a habit of contemplation induced; the æsthetic and spiritual sense quickened, and a greater reverence for the mysteries of creation and the Creator will be his.

With Horace Mann, the great apostle of the free school system, we will say: "Let whosoever will sow the seed or gather the fruits, intelligence will consume the banquet."

DISCUSSION.

Miss Youngman (Great Britain) said,—I can only deal with this question from the standpoint of personal experiences, which has been that of a public day school for girls, from kindergarten to sixth form inclusive.

Is there any special danger possibly ahead from which the education of the present day may need to guard itself?

This, viz., That the right development of the whole nature may perhaps be hampered by too much external aid!

Considering, in the first place, the physical development, the question arises whether physical weakness and disease may even be induced by the concentrated attention now devoted to the subject.

Admitting the supremacy of mind over matter, the creative power of thought, and the power of concentrated attention to induce certain bodily conditions, may it not be possible that while working to remedy evils produced by neglect in the past, great ones may be evolved in the future through over attention?

While drill, games, gymnasium, recreation grounds, tennis, hockey, etc., are healthily developing the physical nature, there is perhaps reason to fear that the good done in one direction may be to some extent counteracted in another.

Too carefully regulated exercise, walks and games, with amount of time spent registered as a duty, constant medical examinations, measurements of height, breadth and weight frequently repeated, tabulated and compared, may not this ever-present thought of the public mind directed towards the indications and eradication of physical ailments have a subtle tendency to induce that which it desires to remove?

It is possible to be too dependent on external conditions, and it may be that sufficient precedence will not be accorded to the child to overcome its own difficulties and bear the consequences of its own mistakes.

Is there any fear that the gentle steps by which the child is led onward, the foresight which prevents difficulties from assailing it, and the care which smooths them away when they appear, may weaken rather than strengthen?

Is it possible that the elimination of the alphabet and multiplication table, with all their attendant evils, is not an absolutely unmixed good?

It may be wise in our progress forward to consider for a moment—while devoting all our powers to rendering learning attractive, the kindergarten and schoolroom a perpetual joy—whether the power of enduring hardness may be inadequately developed, and actual life when entered upon present too sharp a contrast?

The increasing restlessness of childhood, its social dissipations, fancy balls, late hours, innumerable presents, are evil influences gradually undermining the foundations on which right character is built. May it not be that the educational training of kinder-

garten and schoolroom may unconsciously encourage this restlessness by creating the desire for too constant change, and rendering the nature too dependent on it?

Is the constant excitement, and change and appeals to the imaginations of the young child possibly too much of a stimulant and too little of a stimulus?

I would ask, in conclusion, whether or not the moral development of the child nature is likely to suffer from its present environment in any way.

Altruism is the keynote of moral training. The child is taught that "No man liveth to himself," that expansion is the law of life. All moral training converges here, and we endeavour to make this truth a reality in the child's life.

Yet there are painful signs that self-interest and self-absorption are being developed to a serious extent, as though some special subtle influence were at work counteracting the efforts of the teacher.

Is the child rendered too self-conscious by the atmosphere of unvarying solicitude which it breathes?

Perhaps the modern watchword, "Let us live for our children," is too prominent in its field of vision.

In brief, is the danger that right development from within may be undermined by too anxious help from without likely to assail modern education? If so, how is that danger to be guarded against?

Connection between Home and School Life.

Mrs H. A. Boomer (Canada).

THE true aim and object of education is the formation of character, and all that is best suited for that purpose should be wisely chosen, especially the teacher, who should be one able to win and to keep the love and respect of the pupil. It is not the teacher with the highest certificates of learning, or who has himself or herself mastered the most abstruse subjects, but the teacher who can by tact and skill bring out the best in the pupil, and who has so well and so thoroughly digested the subject

being taught, that a clear presentment of it is made to the more immature mind under instruction.

When parents and teachers go hand in hand, mutual support and encouragement follow, and the child never, as it were, wholly letting go of the mother's hand as she passes from the nursery to the kindergarten, and from the kindergarten upwards, realises that in trying to live up to the home standard of honour, truthfulness, probity and consideration for the rights of others, the teacher is on her side. The strong bond between a wise parent and a faithful teacher is that each is working for the same end, not in vain competition but in striving to mould a human soul into divinest shape—pure, free, joyful, intellectually equipped to cope with its fellows, filled with all noble ambitions, whose every gift is wrapped in a heavenly charity, and whose outward form is a model of grace and strength. This induced, is a far more glorious work than that of the unknown artist who gave to the world a perfectly modelled youth, but one carved in soulless marble.

I will quote briefly from what one of our school principals had to say under the caption of "The Parent and the School."

Parents may be classified according to their attitude towards the school as:—

1. Negligent parents.
2. Foolish parents.
3. Officious parents.
4. Injudicious parents.

Under the first heading he places those who consider the school and teacher wholly responsible for the education and training of their children.

In sending them to school the father considers he has fulfilled "the whole duty of man." What they are taught there, what they learn at home is of no importance, the *school* is responsible for their after conduct. There are other foolish parents who are always claiming special privileges for their offspring, whom they consider too nervous or too something else to be punished, who say that *their* children are uniformly "truthful, honest and diligent," notwithstanding the most palpable evidence to the contrary. These parents permit discussion about school matters in their homes, and there is no surer way to destroy a child's confidence in his teacher than by discussing that teacher's ability, integrity or impartiality before the pupil.

It is usually the parent who is most faulty in his home-training who has most suggestions to make the greatest op-

position to offer, and the most frequent countermanding of orders to request. He wants his boys "well-flogged," or "objects to their being whipped at all," no matter how brutal the offence. He asks the teacher to give more home-lessons, or to give none at all, etc., etc.

Of course, the *judicious teacher* listens quietly, and then proceeds unmoved upon the even tenor of his way.

And what of the *judicious parent*? When found he is always valued. He seeks the confidence of the teacher, aids and supplements at home all efforts made to advance the mental, moral and physical growth of the children committed to his care, he gives a word of encouragement or from time to time sounds a note of warning if he sees danger ahead. The *judicious parent* sends his children regularly to school, insists upon their punctuality and obedience to all its rules; he inspects all monthly reports, acknowledging with courtesy their receipts; he questions his boys and girls frequently as to what they have learned at school, and sees that the usefulness of and the necessity for the same be clearly demonstrated to their youthful minds; he will occasionally visit the school to give proof of his interest and to satisfy himself that his representatives on the Board and school staff are discharging their duties efficiently and well; and beyond all this, the *judicious parent*, recognising his duty to all other children besides his own, exercises, as a good citizen, his rights of suffrage by voting irrespective of sect or party for the election upon the School Board of his city only such candidates who, in addition to mental qualification for the same, are moral, Christian men, fit to be entrusted with so momentous a charge.

There is ground for thankfulness that there is an awakening everywhere on the part of parents and teachers to a keener sense of their responsibilities and to a clearer understanding as to the kindred functions of home and school; a recognition of the fact that the discipline of an orderly, well-regulated home, with the give and take, the outspoken intercourse between brothers and sisters, is a very important part of the education of the child, preparing it to pass on into the school with its stricter rules and more systematic work, without that terrible sense of upheaval, that sudden plunge which has an almost paralysing effect upon the sensitive mind of the little one who is less carefully prepared, on starting out upon its educational pilgrimage. But even with the ideal home, the ideal teacher, and the ideal school there still remained in the often reticent and sometimes misunderstood mind of a little child "a holy of holies," into which

none may enter, a spirit which "wants to know," but which will not inquire; the child trying to puzzle out the riddle for itself, to unravel some of life's hardest problems, which perhaps never have, and never may, find their solution on this side of eternity. In spite of all careful thought and effort to adjust the education to the capacity and future calling of the child on the part of the parent and teacher in the home, and in the school, much that must leave its lasting impress, which must mould its character, will come through its up and downs, its faults and failures, its own life's lessons.

As we realise more and more our own many limitations, our proneness to do what we should not do, and to leave undone so much that we should do, we may be tempted to ask, "Who is sufficient for these things?" but "all God's biddings are enablings," and in committing into our charge the priceless treasure of a little child, we know that with it He Himself will bestow, if only we ask for it, all the necessary insight, wisdom and judgment, whether in the home or in the school, for the fulfilment of our trust. Our duty is clear as crystal before us, as God-guided parents and teachers, to at least endeavour to train the God-given child into "the fulness of the stature of a perfect manhood or womanhood, not only for time but for eternity."

DISCUSSION.

The Hon. and Rev. Canon Lyttelton, M.A., said the schoolmasters and schoolmistresses of England were becoming more and more alive to the importance of a growing union between themselves and those who used to be their natural enemies—the parents of their pupils. That union was increasing in strength, and they were all glad of it. Schoolmasters and schoolmistresses had gained a great deal from what they had learned from parents. They received many letters from parents, some of them foolish and some wise. The wise ones were most beneficial, and the foolish ones were almost invariably amusing. In fact, he thought he would rather that the wise ones should suddenly cease than the foolish ones. To come, however, to more serious matters, he was convinced that English people had an immense deal to learn from those who joined such a Congress as this. As a nation, he took it, the English were behind others in the matter of a national idea of what education meant, but, of course, it was true that the interest in the subject was growing every year. There was

more and more talk about it, and more and more done, but, as a nation, they had a great deal to learn, both in the way of deep principles and in the equally important matter of taking pains, and especially from Germany and from America. And while the sense of the importance of education had been deepening in England, so, too, had the recognition of the fact that the importance of the school life was as nothing as compared with the importance of the home. Tutors, schoolmasters and school-mistresses had been learning more and more how great and inestimable were the privileges accorded by their profession, but the more they looked into it the more it was clear that on the nature of the home the character of the child would depend. Where the home education was really a matter of serious and prayerful concern, not of one parent only, but of both, the number of boys who got ruined through the temptations of youth and manhood was very small indeed. But the two great subjects on which he wished to touch were, first, the knowledge which should be implanted in children when they left home of the great facts of life ; and, secondly, the idea which was given them of religion. By the great facts of life he meant the department of the subject which was connected with the early knowledge of the mysteries of birth and generation. They had to face the fact that, in spite of all the efforts which were being made, there was an immense amount of waste of life, caused, he did not say simply by the growth of sensuality, but solely by the ignorance of principles of life with which children faced the world. It was perfectly impossible for them to refuse to recognise that the knowledge of the subject, which was so infinitely important, must sooner or later come into the young mind, and the question for them all was who was to implant it, and how it was to be implanted. He believed in England at the present day there was a growing sense, though still a miserably inadequate one, of the paramount duty of parents to take the question in hand. That sense would sooner or later, he hoped, lead to an increase of the practice which in some homes had now been adopted. If parents would look at their duty, not as a painful necessity to be got rid of as soon as possible, but as the great and deep and sacred privilege of being the first to speak about these matters to their offspring, that they might have a sound, perfectly wholesome and fortifying view of what the subject meant, so far as it was possible for them to know it, in view of the great trials before them. It was perfectly untrue to say that it was impossible, or even very difficult, for parents to perform the duty with

success. What was needed was a deeper and wider conviction of its paramount importance, and then, in most cases, the paternal or maternal instinct, joined with knowledge and the sense of the extreme importance of the moment, would guide the parent aright, and send forth the child strengthened and enervated with knowledge, with deep principle, and with an all-pervading sense of reverence for the great facts of life, which, if not learnt in this way, would be learnt in a way distorted and pernicious and poisonous. One word with regard to religion. Was it not most striking that amid all the manifold views of the day there was an increasing sense all over the civilised world that education and religion could not be dissociated? From far and near they learnt the same fact, though the union had been subjected to rude and serious assaults. This implied that, without going into definitions or into controversial matters, it was the bounden duty of all to clear their minds and opinions, as far as they could, with regard to the nature of the religion they meant to implant, and the principles they hoped to fix deeply in the minds of children. He urged them also to take into account the great fact which many observations had testified to, that among those who professed any religion, as compared with those who professed the Christian religion in the early days of Christianity, there was a remarkable difference in one respect, namely, that at the present day there was the greatest absence of hopefulness. It was their duty to consider why there was the absence of hopefulness. What was there in the true principles of the religion which nearly all of them, he supposed, professed, which, if rightly considered, would lead to the fixing of a wonderful hopefulness in the mind? He asked them to consider whether there could be two matters more important than those he had touched upon, remembering that on the knowledge and the skill of those who had gathered at the Congress would depend very largely whether the sense of their importance would more widely pervade the English-speaking countries, and the nations of the world generally. It lay with each of them to do something, and among all the questions which would take up the attention of the Congress during its session, these were the most important, because on them the future of the human race depended.

THE CHILD: LIFE AND TRAINING.

(E) THE KINDERGARTEN.

(F) TEACHING OF MENTALLY AND PHYSICALLY DEFECTIVE CHILDREN.

LARGE HALL, WESTMINSTER TOWN HALL.

TUESDAY, JUNE 27, AFTERNOON.

MISS FRANCES GRAY in the Chair.

Miss Frances Gray, in her opening remarks, said that the subject of child study, which was in one aspect only in its infancy, was in other aspects a very venerable study indeed. She would only say to those who entered on the profession of teaching, and who looked to gain from the Conference some words which would help them, that the danger of child study, so ably pointed out to them, and so ably considered, must altogether be avoided if they approached child study in the right spirit. Everything depended on the attitude in which the subject was approached. Children taught them at least as much as they taught the children. Children not only taught them how to teach, but they kept the teacher young, and those who had been a long time in the teaching profession know how important that was. They kept constantly alive in their teachers perpetual hope, which was the secret of youth, and all who had taught for a long time knew what a priceless possession it was. They should approach the study of the child in a grateful and reverent spirit, thankful that whatever they might do for the child, the child did far more for them.

Fröbel's Kindergarten, founded on his Philosophical Ideas.

Mme. du Portugall (Italy).

MORE than half a century has passed since the enthusiastic and inspiring words of Fröbel, "Come, let us live for our children," resounded in the green Thuringian mountains, and thence has spread slowly, but victoriously, from land to land. This saying has become the watchword of all those who had hitherto laboured singly in the wide field of education, binding them together with an invisible bond of love and fellowship. By it they are spurred on to unselfish and to self-sacrificing labour.

For 40 years I have now been working with undiminished enthusiasm to realise Fröbel's educational ideas, and it is certainly to these long and not entirely fruitless labours that I owe the honour of being invited to speak before this assembly upon the work of the greatest teacher of modern times.

Whoever penetrates into Fröbel's ideas with heart and mind is enchained by them for ever, and I may well consider it a special favour of fortune that I was initiated into them by two of his most gifted apostles—Baroness von Marenholz and Fröbel's great-niece, Frau Henriette Schrader-Breymann. Fröbel's philosophy, explained by Baroness von Marenholz, made the impression on me of a vast cathedral, whose dome was supported on many pillars, resting on the foundation of eternal *truth*. Fröbel had been inspired by Nature for the architecture of this noble edifice.

"Work and religion," says Fröbel, "are of the same age, as God the Eternal created from all eternity. Where religion, labour and sobriety work in harmony, there is the earthly paradise; there is peace, joy, safety and blessing."

These words make us feel how deeply rooted was the religious sentiment in Fröbel, and how important it seemed to him to educate man into harmony with God. The religious impulse, therefore, must be early recognised and developed in the young human being. The child must be trained by ceaseless endeavour to ennoble and render more divine its own character, and herein the habit of work and action gives most important aid. Fröbel views as the end and aim of all education the presentment of a

conscientious, pure and holy life, and to this ideal only practice can lead.

Education, therefore, must be founded on *act*—on *deed*. But Fröbel also makes it his aim gently to bring the child—that is, the *infant man*, into harmony with the world; he aims at transforming the selfishness and self-love implanted in the child, and to develop from it the *divine love*, which urges us to devote ourselves to others for the common good, with the desire of assuaging sorrow and promoting the welfare of all.

And finally, each human being should be educated into harmony with itself—that is, into a noble individual character, which manifests itself in every *word* and in every *deed*.

These fundamental ideas of his deeply-thought-out system are also the foundation on which he built his *kindergarten*.

Not without definite intention did he name his last creation "*child garden*." He meant thereby to indicate that education must consist in *observing* and *guiding*, that the educator, like the gardener, must attend to light and air, must provide fitting physical and mental food, care for defence and safety, but for the rest must let the child develop according to the law, which is the same in physical and intellectual growth. The teacher must not strive to make something *out of* him, but only watch that *that* which the Creator has implanted *in him* as original character be furthered and developed; that, in a word, the divine plan and aim of his life become manifest.

The kindergarten and its varied occupations are founded on the laws of *child nature*. In and by them Fröbel has laid the foundation for a scientific treatment of the child's earliest years.

By his delicate and patient observation of Nature, and by loving devotion to the life of the child, he has discovered its psychological laws, and with deep insight applied them in the gifts and games.

By these gifts and games all the natural activities of the child are provided with occasion to manifest themselves. The impulse to bodily movement is satisfied by the gymnastic games; the thirst for knowledge is guided and developed by the exercise of the senses and faculties of observation; the instinct of creative activity has opportunity for natural development in spontaneous occupations; ideality is awakened and cultivated by the forming of beautiful designs, by singing, drawing, painting, and by observing and admiring the beauty of natural objects.

Thus the kindergarten uses play as a conscious and fruitful means of education. It takes the essential, childlike element in

play and gives to the child's mind the nourishment appropriate to it, while keeping aloof from it all that is suited only to a riper age.

That a religious spirit will never be absent from this play and work of the children, no one who knows Fröbel's life and influence can ever doubt.

The kindergarten is intended to accustom the child to concentrate all its activity and power; to put its whole soul into what it does, and thereby become worthy of God in all its actions. "Whoever is desired to recognise the Creator early," says Fröbel, "must early exercise his own creative power with consciousness that he is representing what is good; for the doing of good is the bond between Creator and creature, the living union of man with God, and therefore the eternal end and aim of all education."

And this earliest education Fröbel would put into the hands of women; education, he is persuaded, can have a healthy and natural basis only where women exert all their powers for the development of the tender human plants. Fröbel therefore wishes to see the kindergarten likewise used as a school for women. He holds that child life and woman's life, woman's thought and fostering care, belong together and are inseparable.

Thus Fröbel rightly became the apostle of women, "the har-binger" of women's emancipation—emancipation from idle thoughts and vanities, from social and religious prejudices. He wished the woman to feel her dignity and responsibility as mistress of the house, as wife and as mother. As mistress of the house, she was to be the priestess of the hearth who watches over the honour of the house, and cares for the welfare and well-being of all who belong to her family circle. As wife she was to be the worthy companion of her husband, sharing in his cares, his interests and his joys. As mother she was to guide and educate her children, kindling in them the holy flame of *love*, and *faith*, and *hope*.

Studying the sacred instinct of motherhood, Fröbel saw the importance of illuminating this instinct and making it a science. The mother in her important mission should not only *feel* but *know* how she must guide and foster her child, as a *gift of God*. And, above all, Fröbel wished her to keep in mind that the little helpless babe of to-day is the man of to-morrow, and that she holds the future in her hand.

Not until the school has allied itself with the kindergarten, and taken from the kindergarten into the classroom all that the kindergarten can give, is it correct to speak of a truly

"elementary" school. Then, and not till then, will the school train for us human beings who, in full possession of all their powers, physical as well as mental, can rule circumstances, instead of being ruled by them, and be equal to all emergencies of life.

A new and happier generation will then strive for the highest good, which can alone diffuse peace, freedom and happiness in God's beautiful world.

Child Life and Training on the Kindergarten System.

Miss Elinor A. Welldon (Great Britain).

CHILD Life and Training on the Kindergarten System is the subject on which I have been asked to speak to you at this Congress. In the short time at my disposal, I must confine my remarks to one aspect of the subject—the ideal Fröbel set before himself in the education of the child as compared with the ideal which the average parents form respecting the education of their children. Fröbel's ideal was to plan out a system of education which would take into account the needs of the child's complex nature, which would ever bear in mind that, important as was the child's individual life, yet his social life, his life as it touched his fellow-men, was equally important—hence the aim of all true education was to produce harmony of development as well as perfection of development of all the powers. Fröbel believed firmly in the infinite possibilities which were in germ in every human being, and that an imperfect, stunted man or womanhood was chargeable to a faulty education, and could generally be traced to a bad start, the result of a misconception of the aim and purpose of life. To accept such an ideal as Fröbel's necessitates two things—(1) A lofty, far-reaching conception of the purpose of life, a something higher than and yet dependent on physical existence, a conception of life as growth, a development, a passing from imperfection to perfection, from weakness to strength; (2) A most carefully-planned-out system of training or education, to be begun in infancy upon the lines on which it was to be carried on later. Growth implies oneness, as in the plant the seed and bud are but the flower and fruit in embryo,

so too the infant is the man or woman in embryo nature; character, are the same in both, only in the man or woman we have the developed character or nature of the child.

The greater number of parents in every class in life set before themselves an ideal in the bringing-up of their children.

They desire to do that for their children which will best promote their temporal well-being and make it possible for them to succeed in life. They recognise that character, built up as it is by habits acquired, is the foundation of that success. They believe, too, that success depends upon continued persevering efforts on the part of the child, and hence the child is sent early and regularly to school (often at the cost of great personal sacrifice) to be moulded and fashioned in the education workshop. These two ideals, that of Fröbel and that of the average parent, opposed as they appear at first sight, have several elements in common, and it is, I believe, upon recognising these common elements that we can best adapt the kindergarten system to the education of our English children.

In both ideals we see (1) that success in life, of whatever kind it is, is dependent upon knowing what our goal of attainment is, and working steadily on and up to it; (2) a belief in the possibility of improvement; (3) that success of any kind is a gradual attainment, and depends upon steady and persevering effort rather than upon flashes of genius or upon spurts of industry. The great point of difference lies in the *worth* of the goal to be reached rather than in the steps to be taken to win that goal—hence in striving to educate the child on Fröbel's system we need not necessarily run counter to all preconceived educational ideas.

We must balance the principles upon which the kindergarten system is based, giving greater prominence to one or the other as we see it will most tend to promote the highest well-being of the children under our care. In training the children of our poorer classes we need to raise the sense of *personal* responsibility and of the sacredness of *individual* life, to help them to see the deeper and truer side of life, the beauties of Nature and Art need to be opened out to them, that the finer side of their natures may be awakened. Our kindergarten games and occupations, the weekly story when well chosen, the frequent Nature lessons, and the care and culture of plants and animals, are the sides of the kindergarten system best adapted to accomplish this end.

The gentle discipline and handling of individual children, an essential feature of the kindergarten system, are specially

calculated to educate in its widest sense those children in our national infant schools, whilst children of another class, often nurtured in luxury and surrounded by the beauties of Nature and Art in their homes, we shall be educating most truly on Fröbel's principles by accustoming them to more steady, persevering effort to acquire knowledge, and by disciplining them to surmount difficulties and to subordinate their own personal likes and dislikes to the good of the community. These children often need fewer games and Nature lessons, and more systematic instruction, and the hours they attend the kindergarten are far shorter than those of the infants in our schools, hence we must choose occupations, gifts, or games sparingly, realising that the toys and games at home are often as educative as any kindergarten means we can supply.

To educate then on the kindergarten system is not necessarily to use gifts, occupations, games, Nature teaching, but to study the children of whatever class they are, to realise their individual and special needs, and let the kindergarten or the infant school aim at supplying that particular need or needs. We shall then most surely be practically applying Fröbel's fundamental principle of adjusting means to accomplish his ideal of complete and perfect individual development.

Kindergartens for the Working Classes.

Mme. Michaelis (Great Britain).

AMONGST the many salient points in the address of my friend, Mme. du Portugall, I have chosen only one on which I intend to suggest discussion, viz., The education of the young is the work of women—woman, in whatever condition of life, is the educator of the child. To all women, then, the message of Fröbel, of Pestalozzi before him, went forth; but are all women in a position to receive that message? Are there not many who might say, "Die Botschaft hör ich wohl, allein mir fehlt der Glaube," who, hearing the message, do not believe that it was meant for them! What about the thousands of women who feel that it is their work to educate their children, but who have neither the knowledge nor the time to fulfil that duty!

It is of these women I want to speak, it is to them the message

must be given, it is those we must try to help in the education of their children. We must give them the light and the leading, for they are the mothers and educators of the vast mass of working men and women, who form the largest and the most important portion of the nation.

The education of the working classes has since 1870 been looked upon as a most important legislative measure; the State has acknowledged the importance of popular education, and no one who has watched the upward movement in reference to education during the last 25 years will withhold his admiration of the work which has been done. The education of the people is in the hands of the mothers and the elementary teachers—the latter are men and women, to a large extent, taken from the working classes—teachers of boys, girls and infants have been the sons and daughters of the working classes! Much has been done, and much still remains to do for the training of teachers. But what about the mothers to whose influence we look for help for our future teachers as well as for the children?

I am afraid the message, if, indeed, it has reached them, is but little understood. What Pestalozzi and Fröbel meant, was that children should be *educated*—that their powers under the loving, wise and skilful guidance of the mother should unfold like the blossom in springtime under the benevolent rays of the sun and the refreshing showers of rain. I need not picture to you the condition of many of the neglected little ones, but exceptions are to be found; there are mothers alive to their duties. They work for and with their children, they watch over them, they educate them. These mothers would doubtless be grateful for any help we could give them in responding to the needs and difficulties in the bringing up of children. What can we do for them? We may be assured that in helping the mother we are doing the best for the children and the teachers of the future.

To come to practical suggestions:—First, we can show these mothers the happy natural child life in our kindergarten, then can we not also, through classes or organised mother-talks, show them the possibilities of a working woman's home and life work with her children as it is depicted for us, notwithstanding the difference of time and place, in Pestalozzi's Leonard and Gertrud? Then deeper still are the principles upon which the mothers' work depends, and can we not bring these home to their heads and hearts by taking the pictures and teaching of the Mutter and Koselieder, and showing how practical work and deepest thought are truly one?

These are suggestions, and it would seem to me that in an assembly like this, where women come together to work for the good of women, and in a country where so much is done by individual effort for the good of the community, it should not be difficult to find a number of persons ready and willing to associate together to carry out these suggestions in one form or another.

What we need is the establishment of free or low fee kindergarten to meet the need of the mothers and the children of the working class. Here the mothers can watch the natural treatment and the natural development of their children. Here the growing daughters—the younger women—may learn to live with and for the children. Here wise and loving teachers will show them the way. Here parents and teachers can meet for mutual help, for the discussion of difficulties. Here principles can be unfolded and fundamental truths built up. This is the one thing for which I plead—to which I invite your attention—kindergarten for the working classes for the sake of the mothers—the children—the future teachers of our vast democracy.

The Kindergarten as a Character-BUILDER.

(A Retrospect and a Forecast.)

Mrs Walter Ward (*née* Emily Lord) (Great Britain).

OBSERVING the educational world from an educational backwater, I have come to the conclusion that Pestalozzi's and Fröbel's general views on the subject of objective, concrete teaching have more or less met with recognition, both in our elementary and upper grade schools.

It is also recognised that, to be logical, this teaching must be preceded by sense training; so somewhat grudgingly a kindergarten is tolerated as an adjunct to most high and endowed schools, and even pretty generally throughout our elementary schools.

But I observe an increasing tendency to extract from concrete objective teaching concrete objective *results*, and if this continues it will wreck one of the most perfect systems of education that has ever been invented.

Pestalozzi and Fröbel teach us that *character building* is more important than *knowledge*, and they have both shown us that

observation, accuracy, love of occupation, industry and moral worth should be developed.

Man's business here is to know for the sake of living, not to live for the sake of knowing.

The true use of what are known as the occupations and gifts in the kindergarten is to train and develop power in the child. The external product of the kindergarten games, manual work and general teaching is more symbolical than practical. The *real* product lies in the *child*. The art of living has never been a popular subject, and so now, more than ever, on the one side we see that a living is the goal, and on the other, pleasure at all costs. What shall I earn? When shall I earn more? How much must I sacrifice? How little need I do? These are the questions heard most on all sides. Yet this ought not to be if teachers, during the past 26 years, had been allowed *time* to themselves, time with their children to learn and teach the art of living. Hurry has spoilt many a good teacher, and marred much excellent work; for instance, all the comparison and criticism at the close of a lesson, which should take the place of marks, rewards or punishments, is frequently curtailed or omitted because there is *no time*; and it is the same with all the little acts of courtesy and respect that make the opening and closing school hours—"There is no time"—and it will *not pay*. When people know more about education, they will also know that nothing connected with the education of little children does pay. Five-and-twenty years of experiment have taught people that child labour does not pay.

Presently people will learn that the kindergarten is the cradle of the great humanitarian spirit of each generation; by this I mean that spirit which is for ever considering all sorts and conditions of men and women in all nations, both sexes, all classes, all degrees of cleverness, all temptations to do right and wrong, all reasons why people turn out well or badly.

Pursuing this idea, Fröbel arrived at the conclusion that since every creature has to live, the earliest sort of school ought to be one where you practise living properly. For living consists (a) In getting on with both men and women; (b) In working; (c) In resting. Hence the earliest sort of school should include boys and girls, work and play. The utility of Fröbel's gifts and occupations as a means of training the senses is fairly accepted, but the full significance of his teaching has, I think, yet to be grasped.

Teaching of Mentally and Physically Defective Children.

Mrs Burgwin (Great Britain), after referring to the history of the question in England, expressed satisfaction at the introduction of a Bill in Parliament, giving effect to the recommendations of the Departmental Committee of 1896, by placing the feeble-minded children under similar conditions to those laid down for the blind and deaf. The school authority would thus be enabled to establish homes for epileptic children, and to establish special classes or homes for defective children who are unable to attend school without them. The Bill further extended the period of education for these children to 16 years of age instead of 14 as at present. Mrs Burgwin defined a defective or feeble-minded child as "one who is not imbecile, but who cannot be taught in the ordinary schools by ordinary methods;" and these children, she said, shaded off from the normal in many and varied degrees, on the one side very near the normal, on the other very near the imbecile. Mrs Burgwin proceeded to give a very interesting account of the work done in the classes of the London School Board, with 1936 children on the roll.

The **Hon. Maude Stanley** gave an interesting account of the new school for afflicted children opened by the Metropolitan Asylums Board at Pentonville, in accordance with the view of the Local Government Board that such institutions should be in close proximity to board schools. The children, when they came, were of the class unable to count or to distinguish a red ball from a green ball, not choosing to speak or unable to speak, and were quite feeble-minded children. By the admirable training instituted and developed by Mrs Burgwin, a very great improvement had been effected, and the children were even able to be moved into the laundry and cooking class, so that in the future they would be able to help in domestic work. The mistress of the class had told her she did not suppose the children would ever be lovers of books, but that they might be useful in domestic work when they left school.

Dr Francis Warner, M.D., F.R.C.P. (Great Britain), in opening the discussion, said: After much study of children, I proposed before the Congress of Social Science in 1884 that classes of special instruction should be provided for children

of feeble mental power, but not imbecile. When the Royal Commission on Blind and Exceptional Children was sitting in 1889 I had the opportunity of giving evidence as to the means of discriminating these children; the Commission, in their report, drew attention to the importance of making provision for them. Subsequent Parliamentary Committees have spoken strongly in favour of recognising this class of the population, and providing for them. The "Childhood Society," under the Presidency of Earl Egerton of Tatton, have published much useful scientific information as to the class of children here referred to.* The National Association for promoting the welfare of the feeble-minded has done good work in establishing homes for children and young persons, as well in co-relating methods of management as in producing a widely-spread public interest in this work.

I propose here to confine my remarks to the educational care and training of these children, such as is adapted to improve their brain condition, and remove their faults and mental disabilities while imparting some amount of social capacity when possible.

1. In dealing with a child mentally feeble, when placed under a carefully-arranged environment, the first object is to regulate his brain action and remove faults and bad habits while getting him under control. For this purpose much attention must be devoted daily to physical training, which is best effected in cultivating imitation of the teacher's action. The child must first be trained to look at his teacher and fix his eyes on her face when spoken to; this prepares the way for such training. Eye drill in following the moving hand, or a bright glass ball, or a flash of light around the room, helps to make the child look about him.

2. When the pupil has learnt to look at his teacher he may stand and hold out his hands straight in imitation, then move his fingers, each as he sees them moving in the hand before him. All this requires much patience and practice in the training, but gradually movements become more and more exact while the child's brain comes under some control. In such physical exercises general fidgetiness should not be altogether suppressed or exactness looked for at first; a little improvement each week is all that can be expected at the commencement.

3. I have said that faulty action may be improved by training; not only may the child be trained to look when his atten-

* See Reports published at 72 Margaret Street, London, W.

tion is directed, and made to do as he is told—overaction and grimaces, faulty attitudes and slow or awkward action may be removed. Many of these children frown badly, but this may be lessened when they are fully occupied, and never allowed to “loaf,” standing grinning and doing nothing. The teacher will notice under what circumstances the frowning, grinning, protrusion of the tongue, dropping of the head, etc., are most prevalent; whether these signs increase when left alone, or when the child is spoken to. Experience shows that all the grimaces, tricks or habits are apt to lessen under good training and occupation.

4. Speech and distinct enunciation always need to be taught; the simpler training here described helps in preparing the pupil to fix his attention.

5. Instruction must also be given by teaching. When the pupil has learnt to imitate movements he can be made to make one, two, three movements with his hand and then say the word “three,” and after making 10 movements say “ten”; he then soon *feels* that ten movements are greater than three. Looking at objects he becomes able to count them at sight as he moves his eyes. Thus training proceeds stage by stage in teaching.

6. Different kinds of impressions may be employed in training, but at first they should be used one at a time, so that the child may discriminate what he sees from what he feels, and distinguish between size or dimensions and weight.

(a) Let him look at an object—he sees it.

(b) Place a weight in his open hand while his eyes are shut—he feels the strain.

(c) Place an empty box in his hand, letting him feel it with his fingers—he can feel its size.

The pupil may subsequently learn to match colours, compare weights and appreciate proportion in size and in weight. He may then feel the surface of objects, as rough or smooth, etc.

7. The child will now be ready to know money, and recognise the coins by their respective weight and size as well as at sight. This prepares the way for exercises in employing “School Shop.”

8. Training in seeing and in finger movements prepares the way for reading and writing; practice in appreciating the relative number of movements, and the degree of weights help in teaching arithmetic, the use of figures and addition.

When the child can use words, and begins to acquire sufficient faculty to commence reading, writing and arithmetic, the more ordinary forms of teaching young children may be used. In the

earliest stages of training I have always found it advisable to produce impressions one at a time, then to associate what is felt or done with names.

9. Matters of usefulness in social life should be taught and firmly impressed, such as the salute of teacher in the morning, knowledge of the clock and appreciation of time, how to write a letter, direct it and post it, with some idea as to how the letter will reach its destination. The pupil must be taught that fire burns, that knives and needles may hurt us, that dogs may be our friends if we are kind to them, and that it is necessary to look carefully when crossing the road. Many other points might be mentioned.

10. Women selected as teachers of feeble-minded children should receive special and scientific training for this difficult but most interesting work; thus, these children will become objects of great interest as well as of the devoted care of their teachers. The observation and study of average children form the foundation from which such training should proceed, and give an aim to the teacher of feeble children who tries to render them childlike and human.

DISCUSSION.

Mrs A. C. Wilson said nothing was more loudly applauded that morning than the statement of Mrs Hart Davis that parents ought to give their daughters as good an education as they gave their sons. That was only slowly being realised in our day, and even now it had a corollary which they might venture not to agree to altogether. It was being put in this way: "It is desirable to give to my daughter as good an education as I possibly can, because she may not marry, and if she does not marry she will have to carve out a career for herself, and will need to be well educated." Now that was very true and very wise, but it was not the whole truth, and it was not the highest wisdom. She was afraid there was still in the mind of the average public something of the idea which was in the mind of the father who remonstrated about sending his daughter to college, saying, "If she marries all this college training will be thrown away." Now, this was what we had to get beyond, and she could not help feeling that what they had heard that afternoon about the education of their young children proved most conclusively that one of the very highest reasons which existed for giving their daughters as good an education as they did to their sons, was that their daughters might marry, and might have that greatest

responsibility which could fall to anyone—that of bringing up children well. She ventured to think that when the average mother was a well-educated woman she would not be more careful about the choice of her cook than she was about the choice of her nurse. She would not be content to send her child to a school she had never been inside herself, and the teacher of which she had never taken the trouble to make herself acquainted with; and she would not be content to see her sons and daughters read books she had never opened, and pursue studies of which she knew nothing and cared less. A few years ago there was a Government report on the Madras University, classifying the statistics of the successful students in a given year. The proportion of successful students among the Christians was found to be very much higher than among the Mohammedans and Hindoos, and on looking how this was to be accounted for, the Inspector found an answer in the superiority of the mothers of the Christian students. From India, therefore, came in a striking way proof of the fact that if their sons and daughters were to be well educated they must have well-educated mothers. Once more then they came back to the so much-quoted saying, she believed, of the great Napoleon, when asked at what age they should begin to educate their children—"Begin with the mother 20 years before the child was born."

Fraulein Agnes Burchardt said she wished to mention one thought which had considerably stirred the minds of German women. In many respects German women had not the rights possessed in England, in America and in other countries. Very often when they spoke about those rights they were told, "Well, what do you do for the fatherland? You do not have to serve a year." For one thing, they had to give the men to the nation. For the men to serve a year was an excellent discipline, and she did not wish to do away with it. It would also be excellent discipline for each woman to serve a year, not under arms, but in a kindergarten.

SCHOOL.

(A) PRIMARY EDUCATION.

LARGE HALL, WESTMINSTER TOWN HALL.

WEDNESDAY, JUNE 28, MORNING.

Miss FLORA STEVENSON in the Chair.

Miss Flora Stevenson, who presided, said that they all knew that the foundation of their education was laid in the earliest institution that was given to their children. On its success and on the methods of the primary schools depended entirely the future advantage of other education which followed. They, the instructors, had not been accustomed to draw very strong lines of demarcation between primary and secondary education. They would claim as a nation very strong traditions of national education. She supposed that now, in every nation and in every country, the conclusion had been arrived at that there must of necessity be a divergence according to the occupation or the calling which the child is to follow, and a coincident preparation for that calling. But up to a certain point there was one style of education which was absolutely necessary to all.

Manual Training in Primary Schools.

Mrs Stanton Blatch (United States).

WITHIN this present generation there has come a new impulse in education, an outgrowth of the conviction that man is something more than a mental machine on one side and a labour machine on the other. That education must in every individual

and all classes concern head and hand is the new evangel, the universally-accepted belief.

But as to the object we have in uniting hand-work and head-work there is disagreement. Brought down to the final analysis, there are two answers to the question:—Should training in childhood and youth bend itself to the definite preparation for a particular career in adult life? Yes, say the so-called practical people. The idealist—who, of course, is the only person who grasps realities in life—tells us that even if our one aim is a career, early specialisation should be avoided, for it not only dwarfs the individual, but makes the work of the adult inefficient. It is on this ground that while I advocate the use of manual work at every step in education, I deprecate the introduction of domestic occupations into the primary schools. Such occupations fail completely on the educative side, and can never reach the goal on the practical. This contention is not only based on experience of results, but has a sound foundation in a great law of evolution.

Throughout nature a species rises by a lengthening of the period of infancy. Invariably we find that the higher animal life is contrasted with the lower by its being more dependent and longer dependent. The efficiency of the adult is measured by the extreme and long-continued immaturity of the young. Man, the highest animal, has the longest period of infancy and the most helpless. And no race can advance but by giving its children a longer and longer, more and more protected period of growth. It is on this ground that we should deprecate the early teaching of particular trades or occupations, which belong to later practical life, to our boys and girls.

But sound educational theories have been endangered among us by certain racial characteristics. The Anglo-Saxon seldom learns anything from other nations. The insularity of England America has emphasised in a continent. We are a chip off the old island, extremely conceited, averse to flatter even the cleverest nation by imitating it, and hug as the best of axioms, "Try for yourself." Our Anglo-Saxon insularity led us to suppose that our educationists were making a discovery when some 20 years ago they pronounced our schools too intellectual, and declared that manual training must be introduced into the curriculum. But we fell into the error—in the Quincey schools in America, for instance—of trying to adapt trades to educational needs. We failed to profit by similar mistakes made by Sweden. She had at first started, at great expense,

workshops for tailoring, bootmaking, etc., connected with her schools, and at enormous sacrifice. Finding that the so-called practical idea led to no real achievement, she discarded the old way and started out on a new path. We Anglo-Saxons made our experiments too, and we have all arrived at the same goal. That is, our men have arrived there for our boys. They saw that trades and occupations for immediate practical application did not ensure the development the child needed. Nature rebels if we put her precious children too early to the grindstone of life.

I should like to remind you of the characteristics the leading educationists hold a manual occupation should have to ensure the best results. It should—

1. Give change from the sedentary position.
2. Require muscular effort.
3. Gradually give the pupil command over many tools.
4. Acquaint the child with the characteristics of many sorts of materials.
5. Avoid monotony and yet call for concentration.
6. Teach care through unalterableness.
7. Be capable of careful gradation.
8. Give play to imagination.

Educationists had the problem of searching for an occupation which would cover the greatest number of these essentials.

As a result of many experiments, wood has been chosen as one of the best materials, preceded by work in paper, carton and cardboard, suited to the strength of the child, and accompanied, of course, by modelling in clay, and by drawing.

When it came to the question, What manual training shall we give our girls? women—quite irrespective of whether they knew anything of educational problems or not—were asked for a solution.

By the very nature of their lives women have been kept in steady daily contact with the details of life, and this training makes us regard as supremely practical only the things of the present moment. Like savage man, we are apt to discount benefits that will follow at any great distance of time. Men interested in education no longer seek to find out what the boy is to be in after life; they know by experience that every schoolboy will be a more competent man if his character is trained in youth through use of plane and chisel and gauge. Women wish to solve the girls' future on the spot, and having always viewed life through the eye of a needle, they seek to

steal a march on nature's broader methods of development by training the female child early for domestic occupations. But I believe in this matter we could more safely follow the ripper experience of men.

Were some fond mamma to come to a wise teacher with complaint that joinery, drawing and the like occupations were not suited to her boy's needs as he was to be a tailor, and therefore ought to be put early at sewing, the true educationist would certainly answer, "That's the best of reasons for keeping your son away from the needle. He will be a better tailor in the end if his early training is kept in other grooves than his future calling. Tailoring has been tried and found wanting as an educational instrument. Sewing, while cramping the chest and straining the eye, gives no opportunity of putting out muscular effort. It gives command over one tiny tool, wood-work over many. Its monotony is well known. Instead of waking children up, as well-chosen manual occupations do, teachers find their pupils, after the sewing lesson, less instead of more capable of intellectual work." And I can imagine the teacher ending his lecture to the dear mamma by the advice:—"Allow your boy to follow the course that educationists have found best by experiment, let him have joinery, turnery, drawing, modelling, and I promise you that when he comes to his apprenticeship, or enters a technical school to learn his trade, he will prove a wide-awake artizan." Need I point the moral?

But this matter can be tested by practical results on the girls themselves. I have never yet talked to a leading man in the educational world that he did not declare that the domestic occupations were not suited to educational purposes, and proved hindrances to the development of the child. Before the Royal Commission one of the head-masters of a mixed school in London declared the education of the girls was cramped at every turn by the insistence that they, unlike the boys, should be given manual occupations, not on the ground of educating mind and body, but because of their immediate application in practical life. The girls are deliberately robbed of that slow development which nature demands for a ripe maturity. Their intellectual studies have to be made easier for them, the reason given—"because of the sewing." Whereas every educationist knows that a well-chosen hand occupation opens out the child, so that it can do more and better brain work. It can be said, too, that the courses in sewing are largely

an utter waste of time. If the girl has had through school life suitable manual work, when she is in the highest standard, say about 13 or 14 years old, she can go through the whole of the course laid down by the English Educational Code in ten half-hours. This has been proved by experiment.

And the results in later practical life bear out the idea that we are really cramping the woman by a too early specialisation. In industrial life, on every hand, we hear the same complaint against the woman worker. She does not think, she is prepared to do a few things on a very low level of manual skill, in a very mechanical way. In jam factories she cannot be trusted to carry on nice processes of preserving; in chocolate factories she cannot be relied upon to mix ingredients, because for weights, measures and thermometers she substitutes guess-work.

The greatest forces in modern life are tools and machinery. Industrially, every worker who is to succeed must get a wider, surer, and firmer acquaintance with those instruments of progress. A new improvement comes into use, a whole set of workers is thrown out of employment; the breadth of their education will decide whether they are capable of grasping quickly the intricacies of the new method. Has the worker a mind ready to grasp the delicate new adjustment? No. Then she will fall to the lowest rank in the industrial army. More and more women are expected to be independent, but are not given the means of being so. Their general education has been cramped by introducing into school life occupations which are supposed to belong to every woman.

And yet in this very domestic life the trouble is not that you and I were not early taught to do the particular things, but that we did not acquire in youth readiness of resource, initiation, quickness of observation, which nothing cultivates more than suitable manual employment and out-door games.

The non-specialisation of women has meant much to the progress of humanity. And in the interest of progress we should deprecate any departure from the general training in school. In this I think we may safely follow the lead of men. They are modifying the school curriculum towards a broader not narrower conception of human life. They recognise that we have neglected the body and the æsthetic side, and teachers now encourage athletics, music, manual training. They want to give the world more complete, all-round harmonious boys. Does not the world need the same sort of girls?

DISCUSSION.

Mrs Annie Jeuness Miller (United States) said that she would like to say a few words to them relating to the rational education of themselves. It seemed to her at that time, when the higher education of woman was occupying so much of their time, that it was only reasonable that they should commence by dealing with the elements, those fundamental principles which underlie all good work. The question was to so organise the human creature that he or she should be able to do his or her work in the world with the least possible friction in life. Her principles were certainly for advanced intellectual culture, but there were reservations. The women who were sitting there wished to get at the real truth, and there was no question of greater importance than this one question of rational physical education, beginning with the weakness of the child, even before birth, going through the early stages, developing the nerve tissues in a proper and adequate manner, and all that went to make up an organised human being. They were bound to go back to physical development and to the question of sanitary science, hygiene, physiology. Physical development as it was understood in athletics—called athletics—that system did not by any means comprehend true rational physical development. Rational development began with the child before birth, took it up at birth, comprehended, in short, everything which would assist to make it a perfect and well-organised child. She had very little hope for the rational development of youth until they had learnt how to eat better, how to so eat, how to so prepare their foods that they would be able to develop all the tissues—all those tissues which were neglected now. What mother, she would like to know, knew anything about what she gave her child to eat? Did any mother know how to prepare a bill of fare such as that which she should supply her child—a real bill of fare for the nerve and other tissues of the child? The ideal bill of fare should take into consideration every nerve and every organ. There ought to be such a mother there. The physical must underlie the intellectual. She hoped that a great deal might be done at that Congress to assist them to reach the highest attainment. On the food question they were going to do away with the individual family kitchen as they had in bygone years done away with spinning-wheels and other institutions which had been found useless and harmful. While the individual family kitchen existed there would be waste. They had had quite too much of the intellectual

and infinitely too little of the physical. They had sacrificed physical development to mental education. They had had college girls broken down by college studies. They were not going to discriminate between the sexes; she thought that there was six of one and half-a-dozen of the other. But it all came back to the home and the work to be done there. When the individual family kitchen had gone, and there was a scientific *chef* whose business it would be to develop every organ of the body, then they would come to the question of rational physical exercise. They did not want college athletics; they broke down the body. Lifters of enormous weights died of atrophy of the muscles. They could look forward to the time when one would be as ashamed to say "I am ill" as to say "I have committed a crime."

Mrs E. M. Field (Great Britain) said that the first step towards the solution of some of these questions would be taken when the voluntary schools accepted aid from the rates, together with some measure of local control. The establishment of training colleges would, at all events, be rendered possible; preparation classes might be set up as an alternative to pupil-teachership, and the employment of unqualified teachers might cease. At the same time there would result a more equal distribution of the financial burden, because no ratepayer would escape contribution. The indignity of begging money for an object of national concern would come to an end, and the tendency, now visible, to lay a more and more disproportionate share of the cost upon the exchequer would be arrested, while definite denominational teaching would go on without that sense of difficulty and disadvantage which at present existed.

Upon the establishment of satisfactory local authorities other developments would follow. It would be possible to simplify and clearly define the aim of the elementary school. Primary teaching should lay a thorough foundation in rudiments and train the mind to a habit of effective study. At present the zeal of teachers and the wide liberty in choice and adoption of subjects allowed to individual schools raised the danger of a smattering of many kinds of knowledge.

Secondary teaching would be organised, and the teaching in country schools would be better adapted to the needs of agricultural localities.

In conclusion, she expressed a hope that the ranks of the profession would be recruited in future, both as regards women and men, more largely than hitherto from schools of various

types and less exclusively from the elementary schools themselves. And, on the other hand, that as the organisation of secondary education proceeded and the upward progress was facilitated of clever children from the elementary school to the university, of which this year had given us such a brilliant example, the higher ranks of literature, of science, and of commercial and financial enterprise would be more and more enriched from this source.

Miss Anne M. Hamilton (Sweden) said the instruction of girls' sloyd in Swedish elementary schools is in accordance with a system made out by Miss Huelda Lundin.

Miss Lundin has, in her rich experience of many years, found that these objects can be attained.

As material for demonstration the blackboard drawings are to be given the first place; in addition, for knitting, a couple of large wooden needles, about 14 inches long, and red woollen yarn of large size. By the help of these means the teacher can show the rules of knitting at the same time to the whole class. For instruction in sewing there is used, besides above-named blackboard drawings, a perpendicular sewing-frame, a needle of bone about 10 inches long, and woollen yarns in large sizes and of two different colours. In this frame the woollen yarn is stretched in both directions, thus making a coarse web, over which the teacher demonstrates different stitches.

The consequence of the progressive order of the work is, that the children do not find any difficulty in performing it, as they gain their dexterity by very small degrees.

The pupils are divided into different courses, but the instruction in these cannot be uniformly the same all over the country, it being dependent on what time can be spared for the handiwork in the different schools; and besides, other circumstances may influence.

The following is a plan of the courses in the schools of Stockholm:—The first three classes include plain knitting, darning (stockings), and the simplest stitches in sewing; fourth to sixth classes, more complicated knitting, mending in general, drawing of patterns, cutting out and making underclothing; and the last class, the seventh, fine darning and marking, drawing the pattern, cutting out and making a dress.

By the class instruction the teacher gets more time for demonstrating, and can make the subject more interesting, thereby giving the children a chance of thinking for themselves and trying to find out the best ways to carry out the different

works. The instruction will in this way be interesting and developing.

It is to be noted that boys of 7 to 10 years also follow these instructions in the three lower classes, thus exercising hand and eye in the first rudiments of women's handiwork, thereby making them able to mend their stockings, sew on buttons and perform lots of small trifles which will be of great use to them in future life.

Shortly before my departure from Sweden I had a chance to witness an exhibition of works performed at one of the schools of Stockholm, which gave me an exceedingly good impression, the exhibition objects being remarkable for a clean, careful and thoroughly neat appearance. I was surprised to see how the children at an early age had been able to execute very difficult tasks. The last proof, a well-made, simple dress, must be considered a very good result for a girl of fourteen years, that being the age when they leave the school.

The instruction of sloyd in our national schools is not compulsory, it being dependent on the different communities, but still it has reached a very high standard. This being the case, what concerns the girls' sloyd is entirely due to the efforts of Miss Huelda Lundin, who is working most indefatigably for this purpose. Miss Lundin herself gives annually two courses, of three months each, for training of teachers for the national schools, and superintends besides the instruction of the girls at the schools.

What has been said here concerns exclusively the girls and the smaller boys. The senior boys continue, after 10 years of age, with a pasteboard sloyd and wooden sloyd, according to the system of Naas (the name of Director Salomon is surely well known), and besides, in part of the schools a metal sloyd has been added. All these different branches of sloyd follow carefully-considered systems. The physical work in our schools runs parallel with the intellectual teaching, thus giving body and soul their equal shares.

Miss Fanny Calder entered a protest in favour of the training schools of cookery in Great Britain. Fifteen years before the culinary schools of Great Britain were instituted for the purpose of giving instruction in culinary work. They were not opened because of a belief that girls should be taught those things early in life. It was a provision for some of the exigencies of English domestic life, and agreeable to a condition of the Educational Code. Girls left school at 11 to take charge of their fathers'

households, and it was better that they should understand something of the work.

Mr Alfred Percival Gray, M.A., H.M. Inspector of Schools for Southwark, said that he had found it the most difficult discussion to follow that it had been his lot to be present at, for the simple reason that they had had four papers, and were now supposed to discuss those papers. Education should be for education's sake. He heartily thanked the American ladies for their zeal in coming all that way. They had given eloquent and delightful discourses. Of course they, who represented an old country, realised that the United States was the great experimentalising ground of education. In England they were, of course, more or less restricted by codes and regulations which they in the United States were not bound by. Each State could find its own salvation. The result of payment by results had been an overloaded curriculum. Until that was thrown over they could not get that educational expansion that was required; they could not do the best for the body, the mind and the soul. But even in their present cramped situation there was yet much for congratulation. Under the London School Board there was an admirable system of physical education. There was work for ladies in the much-needed organisation of games for girls. In Southwark, since the physical training had been inaugurated, it had been observed that the children had a more elegant carriage and *elan* in their movements. They wanted ladies and gentlemen who had leisure to go down and initiate the boys and girls into games. They were endeavouring now in their schools to teach boys and girls to think. The highest aim was not so much to train their minds and bodies as their spirits.

Mrs Jane Hutton advocated the enforcement of order and neatness, and gave a general outline of the method of work in her kindergarten schools, where the spiritual qualities of the children were called out.

Mrs John Hoodless (Canada) endorsed what had been said about the system of education in the United States. They had one quite as good, however, in Canada. She recommended that boys should be instructed in domestic matters, not in order that they should do women's work, but in order to fit them for the emergency when they were out West alone.

Mrs Brydges Adams, of the London School Board, regretted that there was no expert on primary education to address them that day. Their system of primary education was one which

was as bad, as rotten, as irretrievably bad as it was possible to conceive. In 1870 the Education Act was passed. But what was the keynote of the Bill? It was simply to instruct the working classes, to place them in a position to compete with the foreign trade; it was purely a commercial system, not a system to train boys and girls to be good citizens. Then there was the pernicious, the wicked, the damnable system of payment by results. That system would have to be abolished. But could it really be abolished if the teachers had been trained into it? In the London School Board they would find teachers who had gone from the standards, who had been pupil teachers in the voluntary schools, who have gone to the colleges in which only elementary school teachers are trained. They were denied the liberalising influences of contact with those who were entering other professions, and in that narrow, cramping atmosphere they were trained to teach the children of the people. They wanted more humanity, more breadth. She would have equality in the teaching system of the day. For herself she was a Socialist, but she would not, for all that, send her child to a board school, because she felt that the system of education was bad. She sent her child to an ideal school at East Grinstead, in Sussex. The possibilities of the Educational Code were great. But as it was there was hope for it if only the educated women of the day brought to the schools the influence of their wider education. They went out to dinner and met a working man who spoke fairly good English, and they exclaimed, "Why, he talks like a gentleman"—a significant proof that they had still an uneducated class. They required to bring more educated people into the voluntary schools.

Mme. Oddo Deffou (France) said: In every primary school should be taught the first elements of physical health, of moral health and of legal life. And as we want to learn chiefly what we know least about, I should teach the girls their rights, the boys their duties. The laws, the French laws in particular, are so unequal for the two sexes, that I consider it little short of treachery to allow girls to go through life without being on their guard against them. As the same laws are all favourable to men, boys do not want this teaching so much; still, they must have it in a proper measure.

Therefore I think—

That in every primary school there should be elementary medical teaching (what does not exist, or exists very little, in France);

That in every primary school there should be thorough moral teaching (what does not exist, or exists very little, in our French schools);

That in every primary school there should be elementary legal teaching (what does not exist at all in our French schools).

Doctor Maria Montessori (Italy) said a question of pressing interest in Italy was that of elementary teachers. The number of mistresses in Italy was nearly double that of masters, and reached over 36,000; but although all scholastic authorities recognised that women were more adapted for the education of children, and possessed in this respect qualities far superior to those of men, the salaries of mistresses were inferior to those of masters.

Italy, an eminently agricultural country, had a large population scattered over districts where the schools were distant from centres of civilisation, often outside the direct supervision of the communes and of the laws which govern the schools of the people.

Only women accepted posts of teachers at these schools, which ought to be remunerated with at least 500 or 600 lire a year, and some received instead from 250 down to 100 lire a year, while the pupils were numerous—from about 80 to 120 children.

It was easy to realise what must be the fate of these unhappy mistresses, especially in the cold mountain districts. They suffered not only material discomfort which could not always be alleviated by the help of labour of their hands, since the school work absorbed all their strength and their time, but also intellectual starvation.

The attention of all Italian women, but especially the school-mistresses, should be earnestly called towards these unhappy pariahs of civilisation. Such was the scope of the Society for Women, which sought to study the condition of Italian women and prepared the work of the society for action—the ramification of the strong committee for the purpose of protecting morally and helping materially schoolmistresses in the country.

The Minister Baccelli in a recent law established that a plot of land should be annexed to every communal school, so that the pupils under the direction of the teacher should acquire a primary and practical knowledge of the pursuits they were called to carry on in life.

The experiment had been attended with great success. Over 6000 of these fields, either granted by the parish, or by the

munificence of private proprietors, were raising the usual products of the land by the labour of juvenile agriculturers, who entered into the pursuit with perhaps more interest than in that of their hitherto primary instruction. The produce of these plots was calculated eventually to better the conditions of the teachers.

Moreover, claiming the aid and the solidarity of the whole body of women teachers composed of 36,000 members, the society intended publishing a periodical which would undoubtedly be an intellectual stimulus for these mistresses who were frequently without the pale of civilisation, and which should be sent gratuitously to all mistresses too poor to procure newspapers or books.

The Maternal Union invited the mistresses of every nation and the women who, by the example of their own countries, could encourage the movement, which was thus being initiated in Italy, to collaborate in this periodical.

Mrs Maitland gave her experiences in America, and to a great extent corroborated the remarks of Mrs Stanton Blatch.

SCHOOL.

(B) SECONDARY EDUCATION.

LARGE HALL, WESTMINSTER TOWN HALL.

WEDNESDAY, JUNE 28, AFTERNOON.

MRS WOODHOUSE in the Chair.

Mrs Woodhouse said : A great national question, that of Primary Education, has been discussed this morning ; this afternoon we are to confer on the problems that beset the Secondary Education of girls.

It is mainly since the issue of the Reports of the Royal Commission on Secondary Education that our minds have become somewhat less confused as to the delimitations of Primary and the various grades of Secondary schools. But up to a certain point, what is meant by the Secondary Education of girls is sufficiently defined for the purpose of this afternoon's discussion. It will be known to the English portion of our audience, but for the sake of our visitors I may be allowed to say that by first grade (secondary) schools we mean those that retain the pupils to the age of 19 and prepare them for a university course.

I propose to use the few minutes at my disposal rather to indicate ideals towards which we may work in the next generation than to indulge in a review of the past.

In the presence of some of the pioneers of this great movement for the higher education of girls, it is quite impossible adequately to acknowledge the debt that is due to them. But, at least, I may surely be allowed to claim that they have in a great measure attained some of the aims of all true educators—increased knowledge, development of physical power, and of skill or effectiveness in doing, especially in the application of knowledge to practice. When we recall the fact that the whole field lay practically untilled before us, we cannot be surprised that certain portions only have been cultivated to the fullest extent, possibly to the loss of others. While we must

admit that certain efforts were made to avoid the "idols" in the education of boys, are there not grounds for fear that unconsciously the girls' curriculum in an upper secondary school has gradually come to follow too exclusively in the lines of the leading boys' schools?

Have not successes in the newer branches opened to girls—such as science, classics and mathematics—unduly weighed with us in the first flush of our triumph? Through these disciplinary subjects we have proved up to the hilt that girls as scholars can profit by the same training as their brothers.

Now that this has been proved, what is to follow?

Shall we not give the counsel of perfection and seek the Golden Mean. Should we not rather reconsider the whole matter, not from the point of view of the girl as a scholar, or as a competitor with her brother, but from the point of view of womanhood.

Great as is the necessity for mental discipline, "woman is not undeveloped man, but diverse."

And this brings me to the main point of my remarks. Can we honestly assert, after a quarter of a century, that we have found the true key to the co-ordination of all that is necessary to the full development of womanhood, and the true correlation of all the studies a girl should undertake? Surely here we are on the fringe only of this essential part of our work.

I do not wish to be misunderstood. I do not ask for more subjects to be taught at the same time. I would not for one moment add to our already overburdened time-table, but I do acknowledge that the essential subjects of a woman's education should find a place on it.

Year after year we are amending in true British fashion, according to our powers, the initial and probably inevitable mistakes of pioneer work.

Should not the main ideal for the future be the working out of schemes for the co-ordination of physical, spiritual, intellectual, artistic education—an education that shall produce primarily the best woman, and secondarily the university scholar?

Are we entirely satisfied with the type of girl at present produced?

Are we not all convinced that by the swing of the pendulum certain subjects have absorbed an undue proportion of time and energy?

Would it not repay us to give more time to literary subjects,

to the study of the great minds of the past—to learn from them

“Love, hope, fear, faith, these make humanity.
These are its sign, note and character?”

Should not our ideal be to develop such qualities of heart and head, such unselfishness, sympathy and practical knowledge as will fit girls to be wives and mothers as well as teachers and scholars?

We want

“The perfect woman, nobly planned.
To guide, to comfort and command.”

After all, does not the joy of work consist in remembering that with every fresh generation of children we may work out our ideals? “The hope of the world lies in our children.”

Fraulein D. Von Domming, President of the Society Frauenbildung-Frauenstudium at Wiesbaden. Read in her absence by Fraulein Paula Schlossmann, Germany.

You must know, ladies and gentlemen, that in Germany only those are admitted as students to our universities who have passed a leaving examination called “Abiturium”; others may attend the lectures, but cannot take any university degree. The schools at which pupils are prepared for this abiturium are gymnasiums. Now, there are innumerable schools of this kind for boys; you may find towns with 4000 inhabitants, and even fewer, which have their gymnasium; but 6 years ago there was not one school, not one institution of any kind at which a girl could learn Latin, Greek, mathematics and all that is necessary to qualify her for entering a university.

You understand why German women struggle with all their might to get such schools for girls and women. You don't understand why this should be so very difficult—no more do we. Yet it is so. Most of the Governments of our different States will not allow us to teach our girls the same things that are taught to our boys.

You perhaps imagine that we have been asking unreasonable things, such as State aid for girls' gymnasiums of the same kind as is bestowed on institutions for boys.

Oh, no! we women are very modest in Germany—modest to

a fault. We submit to the fact that our States have seldom a farthing to spare for female education, except in the case of primary schools. But we modern women, who aim at female emancipation and higher education, have been working for years, and not without success, to supply to some extent what is needed. This is the special object of the society of which I am a member, the "Verein Frauenbildung-Frauenstudium," which has branches in twelve towns—Wiesbaden, Baden-Baden, Berlin, Dresden, Frankfurt-on-the-Main, Freiburg, Hanover, Heidelberg, Karlsruhe, Königsberg, Mannheim and Pforzheim—with a total membership of 1800.

The majority of our Governments, however, refuse to sanction gymnasiums for girls, though we wanted to support them with our own money, and to submit our plans of instruction to Government approval, it being our desire neither to appear original, nor to ape masculine ways and manners. We simply wish to give our girls a preliminary education on the old classical lines, which will enable them to enjoy equal rights with men at the university and afterwards.

Six years ago the Government of Baden gave permission to some courageous women to start a gymnasium at Karlsruhe, for which they provided the money. This gymnasium is succeeding fairly. It is now maintained by the town council of Karlsruhe, in connection with the high school for girls (Töcherschule). All the pupils get the same instruction for the first 6 years. Then they are divided, the pupils of the high school continuing their studies only for 4 years, those entering the gymnasium for 6. For the girls from other parts of Germany, and for strangers, a very good boarding-house (internal) has been founded by the Society Frauenbildung-Frauenstudium.

I shall be pleased to give prospectuses to those interested in such matters—as also prospectuses of our society.

This autumn, for the first time, pupils from the Karlsruhe Gymnasium will go up for their "abiturium" examination, and we trust they will pass well.

A pro-gymnasium was started last year by our society in Baden-Baden, and has already 14 pupils. It has only the lower classes, and the pupils go on for the higher to Karlsruhe.

Another victory has been lately won for our cause. Stuttgart has a gymnasium now too. It is supported by private means, but we are glad to know that the King and Queen of Wurtemberg have contributed to the funds. The foundresses of this gymnasium have cleverly popularised it by combining it

with a school for the higher education of women—a woman's college—thus interesting many persons in their work. The headmistress of the gymnasium, Baroness Uxkull-Gyllenband, is eminently qualified for her position.

In Bavaria, that is to say in Munich, a society has been working for 5 years to establish a gymnasium for girls. They have already a guaranteed fund of 95,000 marks, that is nearly £5000, but have not yet succeeded in getting the necessary permission.

The greatest difficulties we have to encounter are, I am sorry to say, put in our way by the Prussian Government. There has been a pitched battle between the municipality of Breslau, who were willing to open a girls' gymnasium, and the Prussian Minister of Public Instruction, followed by an encounter in the Chamber of Deputies. Both contests were lost by our party. There has also been a skirmish in Königsberg, where a branch of the Society Frauenbildung-Frauenstudium wished to start a girls' gymnasium. In this case we have not been entirely defeated, since the gymnasium exists, though in a circumscribed form. Sufficient funds have been collected at Cologne for the same purpose. And in Frankfurt-on-the-Main we are at work too.

At their meeting in May this year the Society Frauenbildung-Frauenstudium took into consideration another means of attaining their aim, viz., petitioning the Governments to admit girls to the gymnasiums of small towns, where there is plenty of room for more pupils.

So far I have spoken only of gymnasiums for *young girls*, but I have also to tell of the similar institutions for *women* who wish to pass their "abiturium," in order to be able to study at a university. The first of these institutions, which we call "gymnasialkurse," to distinguish them from the gymnasiums proper, was founded in Berlin in 1893. It owes its existence mainly to the great ability and energy of Fräulein Helene Lange, who has laboured unremittingly for this idea. As the course can be completed in 4 years, many pupils, 14 in all, have already passed their examinations, and are now studying medicine, philology, mathematics and natural science at the universities.

At Leipzig similar gymnasialkurse have been started under the direction of Fräulein Dr Kathe Windscheid, and from this also pupils have passed their examination. Last year one was opened at Königsberg, and this year one at Hanover.

You observe that those arrangements are made principally in Prussia and Saxony, because it is in those countries that the Government do not allow *real gymnasia* to be opened. Fewer difficulties arise in connection with the "gymnasialkurse," as they are destined for women who must have attained their seventeenth year, and have completed the prescribed education for girls. Those who choose this way of preparation must work hard, for it is not easy to acquire in 4 years the amount of Latin, Greek and mathematics necessary for the "abiturium," and at the same time to carry on other essential studies. The gymnasialkurse, however, have this advantage over the gymnasia, that they have not to undertake the instruction of children, but can devote themselves to that of women who really desire to be prepared for a university career.

In accordance with the decision of Bundesrat, women are now admitted to the German universities, and are allowed to pass some examinations, but not to matriculate, which would give them academical rights. Therefore much still remains for us striving German women to accomplish.

We aspire to the same education, equal possibilities of self-development, equal chances in public life for men and women. We have many obstacles to overcome, but we work hard, and do not despair of seeing our aspirations and hopes fulfilled. Though still in some respects behind other nations in the emancipation of women, Germany is moving steadily onward towards the goal which is common to us all.

State Organisation of Secondary Schools.

**Miss Dorothea Beale, Principal of the Cheltenham
Ladies' College.**

THE subject assigned to me is the "State Organisation of Secondary Schools," and I am asked to treat it not merely from a "national point of view, but from as broad and philosophical a standpoint as possible."

What do we mean by secondary education? Briefly we may perhaps distinguish three grades of education.

Primary education gives the child as much as he is able to take of the stored-up knowledge, the inherited treasure of the past. The first object of the teacher should be to develop his bodily powers, especially the senses, by which he easily acquires

empirically a number of unrelated facts; observation and memory are most in request.

Secondary education has to do rather with facts or events in their relations and sequences—with concepts rather than precepts. It provides instruments by which the treasury of knowledge can be set in order and increased, and the understanding made to reveal what is not immediately known through the senses. In the second stage the intelligence is, we say, specially developed.

Higher education leads upwards from the universe of sense to the ideal, from the psychical to the spiritual. It has to do with the subjective personality rather than the objects known through sense. It does not seek for mere facts, nor mere relations, but seeks for ultimate causes, ideals, motives. It has to do not with what is, but what ought to be, and moves men to actualise the ideal, to seek the supreme good, which can be conceived only in terms of personality, and *sub specie eternitatis*.

I do not, of course, mean that the three forms of education can be separated. We put even before the little child some ideals, and the higher education is founded on facts and observation—but some such distinction may be made.

Before treating of the special question we must, I think, consider on what grounds the State in modern times has claimed the control of primary education.

We may assume that anyone who shares in the benefits of the common life is bound to do his part as a member of one body; every child inherits a share not only of the material possessions of the race, but also of the precious stores of slowly acquired knowledge, and how necessary it is that each generation should take seizin of these inherited possessions all history bears witness. Knowledge and skill are necessary to the very existence of the nation. We see everywhere the savage perish in the contest with civilised races, and even dominant races perish through lack of knowledge. Thus we may assume that the State has a right to make a minimum of education compulsory, on the same grounds as it has a right to require every man to take his share in defending his country; so elementary education is now in all civilised nations insisted on, and, at least in theory, no child is allowed to run "wild in woods, a noble savage."

And next we ask whether the State has no legitimate function as regards secondary education. Ought it to be left to the initiative of individuals, or bodies not co-extensive with

the nation, or should all schools be brought under one system or law, the expression of the national ideal?

In England we have recently decided that for primary education the State must make provision, but for the secondary we have preferred independence with liberty. Many maintain that freedom from State interference has had much to do with the vigorous life which has changed the England of the fifteenth century into the world-wide power of the nineteenth, and that there has been developed, in England and America, a zeal, an enthusiasm, a magnificent generosity, which tend to die out where the State does all. Yet we must admit that there has been waste of energy through want of organisation. Chance seems to have ruled. At length the stress of national competition forces upon us the need of more system, and the wish of most now is to bring all educational agencies into one harmonious whole, without unduly interfering with liberty or setting teachers to work in shackles.

So, after many years of Royal Commissions, the first step has been taken which will certainly end in a legislative union of the three kingdoms of elementary, secondary and higher education, though to each may be reserved something of the rights of an individual state. The Education Department will for the present include only elementary, secondary and technical schools. The Board of Education is to be assisted, as regards secondary education, by a Consultative Council, with powers similar to the French Conseil Supérieur. Local councils (corresponding with the Provincial Academies of France) will be formed later. These will, in the first instance, have to bring into one combined scheme the various educational agencies of primary, secondary, local, non-local, private, endowed, technical schools, etc., and some plan of delimitation will have to be agreed upon. One important matter will be to distinguish, as is done in France, Germany and other countries, between the higher grade elementary and those properly called secondary schools, and to endeavour to bring about, as Mr Bryce has insisted, more continuity between primary and secondary education.

The next step would seem to be the registration of such existing secondary schools as are found to be really satisfactory, as attested by the suitability of building and apparatus, the qualifications and efficiency of the staff, the examinations passed by the pupils, the order and discipline maintained. Such registration is, I believe, universal in other civilised countries, and one of the most necessary reforms in England is surely the

abolition of schools which are altogether undeserving of the name.

The registration of teachers would seem essential, but whether this should be undertaken by the State, as on the Continent, or whether, following the practice of doctors, lawyers, etc., the registration of secondary teachers should be undertaken by a professional body, formed chiefly of those who take rank as secondary teachers, will be a fit subject for discussion.

The function of the Central Authority will be to organise a national system of secondary schools, and to see that the day schools for any district are sufficient, and, if not, to devise means for supplying the deficiency; on the other hand, to prevent waste of funds and teaching power by closing unnecessary and rival schools, and in some cases bringing about amalgamations.

The Central Authority should lay down general laws for the government of schools, and revise those of existing schools. In doing this a very important matter would be to fix the mode of selecting the governing body, as well as the headmaster, and to define the relation of the headmaster or mistress to that body. At present much care is taken in examining the credentials of the former, but the latter are selected in a somewhat haphazard manner, and in some instances the governors, as we see in the case of Mr Thring, may be able to frustrate the work of an able and devoted headmaster who has given his life to the study of education. The mischief may go on uninterrupted, as long as there is no epidemic or great catastrophe. On the other hand, the governors must be able to remove the headmaster as Parliament changes the Minister, or the Ministry a general, but as no Ministry ought to control a general in the exercise of his functions, so neither in the management of a school, as Mr Thring expresses it, should "amateurs be set to control experts." Deposition is the only remedy.

The local authorities of schools would administer the finances, subject to the control of the Central Authority. It would have to be decided whether the scale of salaries should be fixed by the governing body (who can have no immediate knowledge of the efficiency of the teacher), or whether this should depend on the recommendation of the headmaster or mistress and require only the confirmation of the governors. It would have to be considered how far it would be advisable to make the income of the teachers dependent, by capitation fees, on the prosperity of the school, and what proportion of the salary should be deferred payment, i.e., reserved for pensions. In the case of boarding-schools,

it would be an important question how far the income of the teachers should depend on the keeping of a boarding-house.

I hope that a central Board of Education may make it possible to diminish the unwholesome competition in scholarships peculiar, I believe, to England. The learners are diverted from the true goal of education, and in the fierce competition of an increasing population those who should uphold our ideals are tempted to seek not the good but goods. Hundreds of thousands are yearly squandered on so-called scholarships, *i.e.*, in buying up from poor schools clever boys and girls who are required to work for honours, and to bring reputation to the school, a reputation which is not fairly earned, but really belongs to the poor schools, which are thus deprived of their good pupils. It is an evil which has impoverished schools, teachers and universities, and given large incomes to those who do not need money; of course, at the same time depriving those who need help of the money which charitable people have set aside for their benefit. If all the money now wasted in this modern form of slave trade were expended on paying teachers instead of pupils, many schools, and even some universities, would rise out of the state of depression and beggary in which they find themselves.*

It seems to me undesirable that secondary schools should be supported by general taxation. They should, I think, be self-supporting in England, where there are large endowments, the legacy of the past; but the State may legitimately grant aid to institutions which can never be self-supporting, but are necessary to the higher intellectual life of the nation. The State founds observatories, museums, laboratories for research, military colleges to provide for the efficiency of the national leaders in war. So it may intervene in secondary education, as it has already in primary by the establishment of training colleges.

It is in the provision of the means of professional education that I think State intervention is required. We need institutions in which can be found the most approved scientific methods, the best apparatus, and in which the ablest educators can train, guide and inspire young beginners. The teacher of teachers must survey primary and secondary from the region of the higher education. Education must not be studied merely as an art or practical application of the teaching of experience, merely as a science which systematises the facts of the material world. It must embrace the teachings of philosophy and religion, for to the teacher the subjective is of supreme importance, being that

* See on this subject *Debateable Claims*, by Tarver (Constable).

which has to do with the inner life. This furnishes the dynamic, the motive power.

The programme of the Teachers' College in connection with Columbia University, New York, shows the importance attached to this in the States, though objective studies are of course the basis of subjective. We owe a debt of gratitude to the President of the Clark University, the founder of the Society for Child Study. The subject of the relation of the mental to the physical life ought not to be left to mere pathologists or magazine writers, but should be the subject of serious study by such experts as belong to the psychological laboratory at the Clark University.

Those in training for teachers should be required to study not only what I may call the Positivist literature of education, but the works of the great philosophical writers, and specially those who give us the latest results of thought on educational problems, such as Harris, James, Stanley Hall, Royce and other writers in the series edited by the Commissioner of Education, U.S.A. Many of these have assimilated the best results of German thought, and applied it to the problems with which we in England are engaged. But the education of the teacher must be life-long, so that, in addition, provision should be made for keeping teachers up to the mark by occasional courses of practical instruction. It cannot be too much insisted on that a teacher who ceases to learn ceases to be efficient. Growth is necessary to life, and old lessons are dry and uninteresting. The teacher must share in the intellectual life of the age, and keep himself in touch with the progress of discovery. Holiday meetings to help and inspire young teachers are becoming general.

There are several difficult questions which I may raise, and regarding which we might get valuable hints from our foreign members. A working man is not allowed to let his children grow up without the rudiments of education. This is the privilege of the professional classes. They seldom exercise the power in the case of their boys, but they do often in that of the girls. Not unfrequently the daughters of professional men are allowed to grow up until they are about 15 without any real education. Many leave school after a year, at 16 or 17, "finished." This is sad enough from a utilitarian point of view; but those who regard education as an end in itself grieve to see girls growing up undisciplined by study, and their minds unfurnished with the great and beautiful thoughts which are our rich inheritance from the poets, the painters and the prophets who have spoken at divers times and in sundry manners. It is surely a lamentable

thing that girls of the higher class are deprived of the mental discipline which is far less necessary for the working classes than for the leisured ; for to the former work is discipline, and keeps them out of mischief.

The relation of Church and State, the means of correlating the elementary, the secondary, the higher education, this is perhaps the most perplexing and most important problem for the solution of the twentieth century. The State can do much to provide or encourage higher education, but the upholding of ideals is the work not of the law but of the prophets. Science and history, no less than religion, teach that the motive power must ever come from the Unseen. The *πρὸς σὺν* whence the world is moved must be beyond it. Knowledge is excellent, but there is a more excellent way. "Nothing," as Kant writes, "can possibly be conceived in the world or out of it which can be called good without qualification except the Good Will. Intelligence, wit, judgment and other talents of the mind, courage, resolution, perseverance may be mischievous if the character is not good. It is the same with the gifts of fortune—a Good Will seems to constitute the indispensable condition of being worthy of happiness." To form and develop character—this is surely the final cause of man's existence upon earth, and must be the true end of education. Bacon has written that we must seek in the advancement of knowledge an endless progress or proficiency, and the Supreme Teacher has set before us the true end of all education—to become godlike—"perfect, even as our Father in heaven is perfect."

DISCUSSION.

Mrs Bryant (Great Britain) said Miss Beale had dealt with the distinctions in educational grading familiar to them in England, and her best way was to follow her with a few words on organisation, especially with reference to the middle—so-called secondary—plane. In this country the State, either nationally or locally, had made itself responsible financially for the primary education of the people. University education subsisted on large endowments, and, when these were lacking, on State subsidies in addition to fees ; but secondary education was for the most part still expected to be self-supporting, though in some places there were rich endowments which went to reduce fees, and of late years some of the money spent by the County Council under the Technical Instruction Act had gone to aid secondary schools. There were three schemes of organisation of schools recognising

State aid—those under the Charity Commissioners, the Science and Art Department, and the Local Authority—and there were many schools which belonged to all three. There was also a further development in a system of secondary schools under the control of the School Board, but chiefly dependent for funds on the Science and Art grant, while outside all these systems lay the private and preparatory schools, quietly paying their own way, disqualified to receive public grants. Hence the difficulty and interest of the threefold problem to instruct in central authority, to instruct local authorities, and to divide between these the business to be done. She regretted that in the Bill in Parliament there was not an attempt to deal with the whole question at once. The Advising Committee would be peculiar to England, and if it became real would be the reward for having struggled so long and so well as they had done in a self-supporting system, or with so little State aid.

Education of Women in Turkey.

Dr. Mary Mills Patrick (Turkey).

SCHOOLS for women in Turkey had all been founded during the last half of the present century, as previously to that time it was not customary for the women of Turkey to learn to read, although there had been exceptions even in the darkest ages. They knew that the art of letters was not entirely neglected by Mussulman women during the past centuries of Turkish history, from the writings of some of the more celebrated among them.

Formerly there must also have been women in the palace who knew how to write and read and keep accounts, for the laws of palace government did not change, but went back to ancient times, and one of these was the custom of appointing a woman as chief treasurer of the women in the palace; and when there was no Validé Sultana (mother of the Sultan) living, this official was the first or chief woman.

The origin of the Turkish public schools must be traced to the old custom of having a training class connected with the mosques, to prepare readers for the religious services. These classes gradually developed into community schools for both boys and girls, which the girls were allowed to attend till they were 10 or 11 years old, thus learning to read and sometimes to write.

During the reign of Abd-ul-Medjid, from 1839 to 1861, the Validé Sultana was very much interested in education, and tried to introduce better methods into the public schools, instead of the chanting in concert of the Koran, which had previously constituted all the teaching. There were then no schools for girls alone, but this Validé Sultana gathered the slave girls of the palace together and provided teachers for them, thus making a beginning of schools for girls in Turkey.

It was now 40 years since the first public school for girls was established, and at the present time schools for Mohammedan girls are officially of three grades—high, secondary and primary—but the education given was exceedingly elementary, and did not satisfy the desire that existed, in an ever-increasing degree among Mussulman women, for a fuller and freer life.

There was one normal school for Mohammedan girls, called the "Dar-ul-Moualimat," or "Home of the Lady Teachers," which is situated in Stamboul. It was opened under Sultan Aziz, and contained girls from the poorer classes who need to be provided with a career, and who were sent into the interior of Turkey as teachers, after finishing the course of study in this school. The programme of study presented a course of three years, and includes Persian and Arabic, Turkish literature, pedagogics, elementary science and mathematics, needlework and the piano, and eight courses in morals and religion. No foreign language was taught in the school. A European visitor is impressed with the air of calmness that pervaded all the classes, and with the fact that no methods were used that might tend to undue cerebral excitement on the part of the young women studying there.

There was at present a rapidly increasing degree of culture and desire for progress among Turkish women, although it was not due to the schools or the system of education pursued there.

Many Turkish women now write for the papers, and about four years since a newspaper was started, which was nominally contributed to only by Turkish women. Many Turkish women had fitted themselves for private teachers, and go around among the people, teaching by the hour any subject that was required, and they were as truly pioneers in this direction as were the Sophists in the time of Socrates.

A large part of the education of girls in Turkey was carried on by private governesses in the harems. It was not at all uncommon to meet a Turkish woman on the Bosphorus steamers who spoke fluently French, German or English, and occasionally all three languages. While the education thus given was in the

main linguistic, it yet afforded a channel for the entrance of western ideas and influence. Conversation with Mussulman women in the capital revealed much progress at the present time in independence of thought, and while social conditions had unavoidably arrested the development of Turkish women as a class, there were forces slowly but surely working among them which would inevitably result in their final emancipation.

Dr Engel Ignacz (Hungary) gave an account of education for women in Hungary. They had, she said, equal opportunities with men, but she was afraid they were not quite earnest enough to make it a success.

Miss Grey (St Albans) said she thought the training of hand and eye was too much neglected in secondary schools. There was nothing better than a training in handicrafts to teach the accuracy which women so much needed.

Miss Alice Raven Hill, of the National Health Society, spoke on the physical training of girls, and pointed to examples in which grand mental powers had failed owing to overtaking the body. Hygiene was a vastly interesting subject; there was no end to the value and interest it brought into life. She regretted that at those great meetings not one half-hour was reserved to consider how health could be preserved, and how the evils which threatened them could be averted.

Mrs Neilson (Norway) said women in her country had demanded much, and had been given much. The Storting, their Parliament, must have thought them very unfortunate, very unpleasant, and very disagreeable, but they had demanded, and they had got what they asked for, and the consequence was that, in their way, their girls had quite the same advantages for their education as the boys. As for an advisory body, they had one in Norway. It might have its advantage, but the result was to tie the hands of educationists. They had lost the most valuable thing they had—their liberty.

Mrs Humphrey Owen expressed surprise at the absence of mention of the excellent system of secondary education under the Welsh Act. She especially pointed to the absolute equality of women and men in schemes under the Act.

UNIVERSITIES.

(A) IN EUROPE AND AMERICA.

(B) IN GREAT BRITAIN AND HER COLONIES.

LARGE HALL, WESTMINSTER TOWN HALL.

THURSDAY, JUNE 29, MORNING.

MISS EMILY DAVIES in the Chair.

Women's Education in France and Germany.

Dr Kaethe Schirmache, Dr. Jur. (Germany).

THE history of women's university education in France and Germany has yet to be written. It is difficult to get reliable information on the subject, the ordinary handbooks on university teaching neglecting, as a rule, this side of the question as being of secondary interest, and personal inquiry meeting, especially in Germany, not only with official opposition, but also with a certain reluctance among the competent men to favour women with authentic information.

French universities are supported by the State, under the control of the Minister of Public Instruction. Women are not excluded by law, but until 1868 no woman ever availed herself of her rights in this direction.

At that moment Mary Putnam, of New York, U.S.A., asked and obtained leave from the French Imperial Government to study in Paris at the Medical School.

In 1880 she and another American, Miss Garrett (later on Mrs Garrett-Anderson), were the first women to pass the examination for M.D. in Paris.

Their example was followed, in the first place, by Russian and Polish, then by French women.

From 1875 to 1888, 262 women have studied and obtained degrees in the French universities. Fifty-five were foreigners, 26 came from Russia, 9 from Roumania, 9 from England and India, 6 from the United States, 2 from Germany, 2 from Belgium, 1 from Alsatia.

The latest statistics fix the number of women students in France at 817 against 28,264 men students. In the University of Paris alone there are 325 women and 11,827 men.

Out of the 325 women students 196 are French, 129 foreigners.

The school of medicine chiefly attracts Russian and Polish women (88 at this moment).

French women mostly pursue the study of medicine (87); 52 study pharmaceuticals, 37 attend the lectures of the Faculté des Lettres, 18 those of the Faculté des Sciences, and 2 pursue the study of law.

Women may study in all faculties, except that of theology.

They are admitted to all French universities (and there are 17), but as a rule they chiefly gather in Paris.

In order to become a student they must be *bachelères*, i.e., must have passed the university entrance examination or *baccalauréat*. This examination may be passed in languages and literature (*baccalauréat ès lettres*), or in mathematics and natural science (*baccalauréat ès sciences*). It corresponds to the "little go" in England. The students can take subsequently the following degrees:—

Licence (B.A.).

Agrégation (Tripos).

Doctoral ès Lettres } (Ph.D.).

Doctoral ès Sciences }

Doctoral ès en Médecine (M.D.).

Doctoral ès en Droit (L.D.).

The French women graduates go in for high school teaching and for medical practice. There are at least 20 women doctors in Paris alone.

As yet, no woman has tried to enter the university career in France, and a definite text of law is an obstacle to their becoming barristers. But the battle is engaged on this point by Mlle. T. Chauvin, Doctor of Law.

A certain number of French women, desirous of becoming high school teachers of modern languages, attend the lectures

of Faculté de Lettres without having passed the "little go." They have taken the brevet supérieur, *i.e.*, an examination at a normal school. They obtain for German, English, Italian, Spanish and Arabian the following degrees:—

Certificat d'aptitude.

Agrégation (Tripos).

Though not counted in the above-mentioned numbers, they must still be considered as *students*.

But this name is not to be applied to the very great number of women who in the French universities, particularly in Paris, at the Sorbonne, attend the public lectures, very often without serious preparation or definite aim.

In France, as we have seen, women enjoy, with regard to university teaching, the same rights as men. It is not so in Germany. The German universities are State establishments, supported by public means, and though enjoying a more independent organisation than the French academies, are yet submitted to the control of the Minister of Public Instruction of their particular State.

A German boys' college is called a *gymnasium*. When a young man is about to finish his course at the gymnasium, he goes in for a final examination, which is called the Abiturientenexamen. He passes this examination at the college itself, and when he gets through is entitled to go to whatever German university he likes and to ask for his matriculation as a student.

German girls' high schools of course do not prepare for the Abiturientenexamen. German girls are not, as is the case in Austria, Switzerland and Italy, allowed to attend the gymnasium classes. Some girls have been of late allowed to pass the final examination together with the young men before a college jury; but I know only of two such cases. And even then their preparation for the final examination was a private one.

As private preparation is always very expensive, the foundation of a gymnasium for girls became necessary in Germany.

The Government would do nothing to help. So, after long public discussion and many patient efforts by private initiative, in 1893 the gymnasium for girls was established at Karlsruhe by Frau Kettler.

At the same epoch, Fräulein H. Lange was authorised by the Minister of Public Instruction in Prussia to open a gymnasium course for young women at Berlin. But in 1896 the first pupils of the Berlin Gymnasium course, having passed the

Abiturientenexamen before a Government jury, asked for admission and matriculation at various German universities. They were granted admission as hearers, but refused matriculation as students.

The situation has not changed since. In the Prussian universities their constitutional right is withheld from them. There, as elsewhere, they have to ask not only the permission of the Minister of Public Instruction and of the University Rector, but also that of each of their professors individually. Though paying for the whole term and in advance, the same fees as the students, they may be sent away at any time without any explanation. When preparing for university examinations (the doctor degree or the State examination *Triplos*) they are never sure of being finally admitted. In short, they are living under a system of arbitrary concessions, and not less arbitrary restrictions.

Since 1890 women are admitted as students at the philosophical faculties of the two Badish universities—Friedberg and Heidelberg.

Quite recently the Academic Senate of the University of Ofessen (Hessia) voted in favour of the matriculation of women. The vote was not confirmed by the Minister, the chief cause being the fear that women will become serious competitors to men.

But in a country where 40 per cent. of women are self-supporting, and where the number of women doing professional work has increased by 23—60 per cent. during 13 years—nothing can justify the protection thus accorded to the stronger sex.

During last winter 469 women were studying in the German universities; 414 had gathered in Prussian universities, 55 in non-Prussian ones.

The situation of the studying women in the universities may be resumed as follows:—

For nearly 30 years women in France have had, with regard to university education, almost the same opportunities and the same rights as men. They are in nearly all respects their equals.

In Germany their position, though during the last 10 years it has practically improved every day, is legally a most unsatisfactory one. They live on favours and concessions, but are refused their rights.

But as the tide is running against the maintenance of unjust privileges, we may be confident that in the near future the German woman too will obtain the title and the rights of students.

Women at the Swedish Universities.

Fröken Lydia Wahlström, Ph.D., Doctor in Philosophy at the University of Upsala, Sweden.

THE two universities of Sweden, that of Upsala and that of Lund, were founded respectively in 1477 and 1668. To those in later times have been added the Faculties of Medicine and Sciences of Stockholm, and the Faculty of Philosophy and Philology of Gothenburg. From both our old universities the female sex was excluded until 1870, when, according to a petition of Parliament, an edict was issued, conferring upon women the right of passing the examination for the university, as well as of matriculating and of following the profession of a physician.

Since that time the number of ladies who have passed the matriculation examination, compulsory for enrolment at the universities, has been steadily increasing, though this number only comes up to about 2 per cent. of the number of similarly certificated men, who, however, in proportion to the whole population, are too numerous. Many of the young ladies who have passed this examination have found employment as teachers, or as post, railway, or bank officials. The examination is passed at the Government public high schools for boys, and at those co-educational or girls' high schools, on which the right of qualifying for the university has been conferred. The age of the examinees is usually 18, but it varies between 16 and 25. Of the ladies who have passed the examination for the university, only about 40 per cent. have matriculated at the universities. The number certainly would be greater but for the heavy fees of the girls' high schools, which, as a rule, make the education so expensive that ladies wanting still more advanced studies generally prefer the Higher Training College of Lady Preceptors, with instruction quite free of cost, to university study. During the whole time from 1872 to 1880 only 12 ladies matriculated in Upsala, and it was first in 1890 that the number of women students had risen to about 15. In Lund the first lady matriculated in 1880. The whole number of Swedish women students at present amounts to about 90, *i.e.*, only 4 per cent. of that of the 2400 male students. More than the half of those 90 are carrying on their studies at Upsala.

The *Theological Faculty* of the universities is not open to women.

In the *Faculty of Jurisprudence* there is only one ladies' examination, which is connected with the highest scientific honours gained by any Swedish woman. In 1897 the examination of *Juris Utriusque Licentiate*, which requires about 10 years' hard university studies, was passed with highest honours at Upsala by Miss Elsa Esclerelson, and after having publicly delivered a long treatise on *The legal application of the word Gift according to the Swedish law*, she obtained the degree of J.U.D., together with the Fellowship of the Faculty.

The course of study in the *Medical Faculty* extends from 7 to 9 years from the time of matriculation, and the requirements are higher than for any other medical degree in the world. The expensive studies are a drawback to many women choosing this profession; but, in spite of that, about 20 women in Sweden at present are studying medicine, and 11 ladies already have finished their studies. One of these is an assistant teacher at the Medical Faculty of Sthlm, and the others are practising as physicians, among whom Doctor Karolina Widerstrom is one of the most renowned gynecologists of Sweden, especially noted for her bold and successful operations.

The *Philosophical Faculty* is divided into an historical-philological section and a mathematical-scientific one. The examinations within those sections are:—

1. *Baccalaureate* (candidatus phil.), with five compulsory subjects (among which two must be passed with honours), arranged in different groups, and requiring from 3 to 4 years' study; and

2. *Licentiate*, a thoroughly scientific examination, comprising one principal subject and a secondary one, and requiring from 4 to 6 years' study after the baccalaureate.

More than 50 Swedish ladies have passed the examination of Bachelor of Arts or Sciences; but the licentiate has hitherto only been passed by 7 ladies.

The Swedish universities have no close colleges, and their graduates have no vote for the parliamentary elections. That is perhaps the reason why women have been allowed to matriculate and obtain diplomas, or enter the province clubs, the so-called *nations*, into which all the students of Upsala and Lund are divided, just as the Scotch students are. They also enter as members of other societies existing at the university, and with the male students participate in public and private instruction. Almost all of the lady students belong to the upper classes. Since 1892 a Women Students' Union has existed in Upsala,

having a stipend fund of its own, and meeting every month for scientific and literary lectures and discussions.

In conclusion, I can state that Swedish women have every reason to appreciate the fair and impartial treatment they always have received from their universities, and that the university honours gained by women may be regarded as satisfactory, though the number of Swedish women students is smaller than the corresponding number in the other Scandinavian countries.

Higher Education of Women in Russia.

Mlle. Zénéide Ivanoff (Russia).

WOMEN in Russia do not enjoy the same educational privileges as men.

Soon after the liberal reform of 1861 a movement was started in favour of admitting women to universities, but nothing came of it at the time.

The first important step was made in 1868 by the initiative taken in Russian society by women themselves. A society was formed, with Mme. Conradi, Mlle. Stassoff and others at the head, with the object of founding two faculties of higher courses of lectures for women—one for science, another for history and philology. This society presented an address, signed by a great many women from all parts of the country, to the Rector of the University of St Petersburg. Both he and the university professors expressed their sympathy with the project, and declared themselves willing to help them. A commission was then founded of university men, who undertook to assist in working out the scheme. The news that a women's university might possibly be founded spread very quickly all over Russia, and expressions of sympathy and delight were heard on all sides. The happy news even spread beyond the sea, and a letter of warm sympathy was received from one whose name was most dear to Russian women—John Stuart Mill.

In spite of all the enthusiasm of cultured society for a women's university, it was not easy to realise the project. The money for the undertaking was to be collected only privately, the Minister of Interior having forbidden that anything should be published on the subject. But notwithstanding all these difficulties, the lectures began in 1870, and Mlle. Stassoff was

appointed headmistress. In the very first year more than 900 people subscribed to the lectures. Almost at the same time several other lectures were founded, on the same lines, in St Petersburg and Moscow; they proved a success.

Some years passed before any definite system was laid down for the lectures on science, as well as those on literature and history. These defects were felt by the founders themselves, and in 1875 the courses of lectures in St Petersburg were closed for a time, pending consideration whether they could be remodelled on better lines. The Government at that time was led to interest itself in this organisation for the higher education of women. The movement caused very many women to go abroad to study in foreign universities. This exodus of young women was considered bad for the country, and so, in 1878, by order of the Emperor, the courses of lectures for the higher education of women were reopened in St Petersburg on new lines, and were named Besdongeff courses, after a well-known professor of the University of St Petersburg, who undertook to be their director.

Three faculties were founded—on philology, physics and mathematics. Only those students were admitted who could produce a certificate of secondary education. In addition, they were expected not only to attend the lectures, but also to do the exercises prescribed by the professors, and undergo yearly examinations. No rights whatever were given to those who finished their studies. The financial position of the Besdongeff courses of lectures was at first very critical, being supported only by private contributions and by the students' fees. The very best men of the University of St Petersburg devoted themselves to teaching at these courses, although they received very trifling salaries. The teaching was of a very high order, as was shown by the examinations, and by the dissertations which each student had to write if she wanted to receive a certificate from the Educational Board which controlled the courses.

Most of the women who finished at the Besdongeff courses were appointed mistresses in primary and secondary schools; some in factory and professional schools.

The admission of new students was stopped in 1886 by order of the Minister of Education. The reason given being that the question of women's education had to be re-examined by a special commission, organised under the chairmanship of the Under Secretary of State for the Ministry of Education. This commission did not come to any conclusion for a period of about 3 years. This was a critical period, as no new students were ad-

mitted to the lectures. At last, in 1889, permission was given to admit new students to the courses, and these were reformed according to the principles laid down by the Commission on Women's Education. The control of the lectures was to be in the hands of a director, appointed by Government, who was to choose the educational staff. Besides, an inspectress, with several sub-inspectresses, were appointed by Government to look after the conduct of the students. The faculties were reduced to two—history and philology, and science. It was intended that physiology, histology, and some other sciences should be studied at a Women's Medical Institute. A house was built for those students who had no parents or relations living in St Petersburg, and the management was placed in the hands of the inspectress. These courses of lectures received the official title of the St Petersburg Courses of Lectures for the Higher Education of Women.

The Women's Higher Courses of Lectures in Moscow, founded by Professor Yuerrier in 1872, were closed by order of the Government in 1888, and, in spite of many requests, have not yet been reopened. Our Government has not always sympathised with the effort made by women to get higher education. Woman, it was said, is specially meant for home-life, and that life was supposed to be at variance with a higher standard of intellectual development.

At the present time there is much hope of getting permission to open higher courses for women in Moscow, on the same lines as in St Petersburg. Many thousands of women are anxiously awaiting the solution of that question. Meanwhile, they do the best they can to improve their education at public lectures, also by the help of home-reading and other educational methods.

Education in Denmark.

Fru Dagmar Hjort, B.A. (Denmark).

In Denmark the university was opened to women in 1875. During the first 10 years, however, an average of only 1 woman student a year matriculated, now there are more than 20 a year. All in all, 196 women students have matriculated in Denmark.

No woman has as yet taken the degree of law, but as soon as any graduates, the right to become an attorney will doubtless be given to ladies.

Medical women who have passed their examinations obtain *jus practicandi*. In 1885 we had our first lady doctor, Miss Nielsen, who has a large practice in Copenhagen, where there are now several other lady doctors. Two lady doctors are married to physicians, and practise medicine in the country with their husbands.

The examination which most Danish women students prefer is a kind of teachers' grade, which gives gentlemen the right of holding employments in the public high schools, but to women it is only valuable as a testimony of knowledge, because all higher schools for girls in Denmark are private, and no special certificate of knowledge is required from those who teach in them.

To one lady, Miss Anna Hude, the title of doctor philosophiæ at the university was accorded in 1893 for a historical treatise which is highly praised by historians.

The gold medal of the Royal Danish Society of Sciences has this year been given to Mrs Kirstine Meyer for a treatise in physics: "Corresponding conditions in matters." The most favourable judgment has been passed on her work, which will be published in the annals of the society.

In our university all lectures are free and open to everybody, men and women, matriculated and unmatriculated.

University extension has this year been introduced into the country, and has been received with full enthusiasm by all.

In Copenhagen there are two clubs for students, the one Radical, and the other more Conservative. To the former women students have always had access. The latter last year also admitted them.

At the University of Copenhagen, as well as at all other Scandinavian universities, at the hospital every kind of teaching is common to men and women. Good companionship rules, and everybody here thinks this arrangement to be the only natural one, because they know no other.

Perhaps these circumstances might interest foreigners just now when our powerful neighbour in the South has shown such animosity to the academical studies of women. Such words as have been spoken to this end by German professors no one could have said in Denmark, and such a step as that which has been taken lately by German students to expel the women from their medical studies Danish students would never take.

Though the woman cause is not very advanced in Denmark, yet the feeling for individual liberty is much more developed there than in Germany, and even amongst those who have not

personally any belief or sympathy in the woman movement, the ideas as to what they have a right to keep women away from are far more liberal with us.

DISCUSSION.

Miss A. S. Levetus (Kensington), who studied at Vienna University 6 years ago, related the difficulties with which lady students were confronted in the past in the endeavour to get their degrees. There were three classes of students—those who had matriculated (and in this connection there was no public gymnasium for girls, although a private one was started 7 years ago); those qualified to be employed in State elementary schools for girls, and who had passed in the pedagogia, but were not allowed to take a degree, and those foreigners or *dilettantes* who attended lectures here and there. The Emperor was himself in favour of woman's education, and her experience was that the lady students were always treated by everyone with the greatest courtesy at the university. There was now a college in Vienna on somewhat the same lines as Bedford College. There were three ladies on the staff, including the speaker, and in time they hoped to make it in every respect everything that Bedford College now was. Altogether the cause of women's education in Austria was in a good position.

Fräulein Agnes Burchardt (Germany), spoke of women's education in Italy. She said that public education in that country was exactly the same for girls as for boys. The elementary schools were the same, and a girl might go just as she liked from an elementary school through the higher school for girls, or a professional school, or the gymnasium, and go into the universities to any of the lectures free, just the same as the young men. Everywhere the doors were open wide to women in Italy, and it was only justice to Italy to say so.

Universities in Great Britain and Ireland.

Miss Louisa Innes Lumsden, Warden of the University Hall for Women Students, St Andrews University (Scotland).

I owe a debt to Girton, having been one of that little handful of Girtonians in the early seventies, before whose eager gaze the old intellectual horizons, which then bounded the lives of ordinary

women, widened out with the promise of infinite possibilities. That complete recognition has not yet been won for women from the two ancient universities of England is to most of us a bitter disappointment. To some of us, as to myself, the lack of any recognised academical status is a practical hindrance in work. We have to turn from the venerable halls of Oxford and Cambridge to the brand-new universities of Northern England and of Wales, and to look across the border to Scotland, if we wish to see women placed, as students, on an equal footing with men.

I take, therefore, first, in this brief survey, the universities of Victoria and of Durham. In the three colleges which constitute the Victoria University, Owens, at Manchester, the Yorkshire, at Leeds, and University at Liverpool, women are admitted to all the arts and science classes and degrees—but not as yet to the medical schools. In Owens a lady tutor is officially placed at the head of the women's department. Residence is not compulsory, but there either already are or will shortly be halls of residence connected with each college. The University of Durham admits women to its colleges of medicine and of science in Newcastle-on-Tyne, and women are eligible for all its degrees except those of Divinity. Residence is not enforced, but there is a hostel for women in Newcastle-on-Tyne.

Nowhere has the recent development in education been more vigorous than in Wales. Not only are women fully admitted as students to the new Welsh university, but they are also declared to be eligible to fill any office created by the university. At two of its constituent colleges, Aberystwith and Cardiff, residence is enforced on women, though not on men. In this, though probably not intentionally, Wales has followed an American example—that of the University of Cornell in the State of New York. At the third Welsh college, that of Bangor, students may also reside in licensed lodgings though a women's hostel exists, and the head of this hostel exercises officially a general supervision over all the women students.

Turning now to Ireland, we find that, although Trinity College, Dublin, excludes women from its regular examinations and degrees, granting only special examinations for women, the Royal University of Ireland, with which the three Queen's Colleges in Belfast, Cork and Galway are connected, and which is, like the University of London, purely an examining, not a teaching body, recognises no distinctions of sex. All its degrees, prizes, scholarships, and even junior fellowships, are open to women.

I come last in this brief review to Scotland. The four Scottish universities have since 1892 opened their doors wide to women. All degrees, those of divinity and medicine as well as of arts and science, may be held by women, and as graduates women become members of the General Council of each university, and in so far share in its government.

The University of Ireland has, as I have said, admitted women to fellowships, and some other universities admit them to compete for scholarships to be used for research or study. Two women graduates of St Andrews University, for instance, now studying in Germany, have won such scholarships, each of £100 a year, one in mathematics, the other in philosophy.

But let me turn again to the field of common life, for evidently post-graduate study, like genius itself, must remain the privilege of comparatively few. The results of the movement we are discussing have been most obvious in the field of secondary education.

Within the last 30 years England has been dotted thickly over with public schools for girls, and the staffs of these schools have been drawn from the universities. And here I may just mention that this field has hardly yet been opened up to women in Scotland. The old public mixed secondary schools of Scotland, and even the new high schools for girls, are almost entirely in the hands of men. There are few women on the staff of such schools, and as a rule they fill only subordinate posts. This is, in my opinion, deeply to be regretted. It is the chief argument which I would bring against mixed schools for boys and girls. I say nothing against the teaching of the masters—it is undoubtedly sound and good. But even in the case of the best man, he is still—especially as headmaster over a girls' school—the round man in the square hole. Our best women graduates are forced to look for work to England, where fairer opportunities are granted to women. There remains, therefore, still a large part of the educational field to be thrown open, I trust, in the future to university women.

So far thus, I think, we may claim that the results are practically satisfactory—even without speaking of other professions, such, for instance, as the profession of medicine. And, still dealing with results, I would urge also that to some women of exceptional powers opportunity to show what is in them is still lacking. It will be said that this is true in many lives, not in those of women only. Many a soldier has fallen in the ranks who carried a potential field-marshal's baton in his knapsack.

Yet it is fair specially to remember when we are speaking of women that

"Not on the vulgar mass
Called 'work' must sentence pass."

In conclusion, may I suggest that the parallel is at this moment very striking. When we women are at last entering into that great world of thought and knowledge, long so jealously, or, let me rather say, so thoughtlessly barred against us, between the women of our modern time and those scholars of mediæval days, who, when the dawn of learning first broke upon the night of the Dark Ages, flocked to the young universities of Europe, hungry for abstract knowledge, or eager to be better equipped for practical work? What is the best result of intellectual culture? Why should we women so earnestly desire to share it? We cannot but value degrees and scholarships and other practical aids in that battle of life which is so stern for some of us. But knowledge, so long as it is the handmaid of wisdom, so long as, with Tennyson, we grant that "she is the second, not the first," is, after all, the main thing for the true student to pursue. And what we look to our women students to be true to and to uphold are the ancient traditions of devotion to knowledge, and of all that comes with that devotion—simplicity of life, purity of aim, earnestness of moral purpose.

We look to the women in our universities to throw the weight of their influence into the right scale. We look to them to maintain an undying protest against the perhaps special coils of our highly-developed so-called civilisation—hungry, ostentatious, self-indulgence, vulgar ideals of every kind. Thus only will they be worthy to help the universities themselves, in whose life they share, to realise *their* ancient ideals and to fulfil their highest task.

Canadian Universities in their Relation to Women.

Miss Carrie M. Derick (Canada). Read by Miss Lumsden.

THOUGH young, Canada is conservative, and in a few cases has preserved prejudices and traditions almost forgotten in some older lands. It is not surprising, therefore, that it is only

17 years since the first woman graduate of a Canadian college obtained a B.A. degree from Mount Allison University, New Brunswick. In 1884, Miss Fitzgerald graduated from Queen's University, Kingston. About the same time, M'Gill, Toronto, and Dalhousie Universities opened their classes in part or wholly to women.

Of the sixteen so-called universities in Canada, the majority have only the rank of small provincial colleges, and, being of little interest, may be left out of consideration. Such important differences exist between the greater institutions, that a certain amount of detail may be pardoned.

In the Maritime Provinces, the largest university is Dalhousie, in Halifax, N.S. Though belonging to a most conservative province, it has always shown the greatest liberality in regard to the higher education of women. The classes were really never closed to them, and the first to apply for admission were allowed to enter without discussion. There has never been a "woman question" at Dalhousie University, no distinction is made between the sexes, and the work is entirely co-educational. The registrar says that there has been no occasion for regarding the existing conditions as other than natural and advantageous to both sexes. The majority of the 30 or more women who have studied at Dalhousie have graduated in the Faculty of Arts, only 4 having taken a full course at the Halifax Medical School. Last session, 11 of the 75 graduates were women, 2 of whom obtained special honours.

There are no halls of residence, but women students may, if they wish, live at the Halifax Ladies' College, which is in affiliation. The conditions which prevail are very similar to those which obtain at the University of Edinburgh. Indeed, Canadian universities, as a whole, resemble the Scotch rather than the English type.

The small University of New Brunswick has only two teaching departments, that of the Faculty of Arts and that of Engineering. The university makes no distinction between men and women, and since 1891, 26 women have received its degrees.

In the Province of Quebec there are three universities—Laval, a Roman Catholic institution for men only; Bishop's, a Church of England college, which admits women to its medical school; and M'Gill, an undenominational university, and by far the largest and best equipped of the three.

In 1884, 8 women applied for admission to M'Gill College, and a generous endowment by Sir Donald Smith (now

Lord Strathcona) enabled the authorities to establish classes for women in the Faculty of Arts. The classes which lead up to an ordinary B.A. degree are entirely separate, the college staff repeating the lectures given to the men. The honour courses and the additional courses, as well as the laboratory work, are co-educational. Thus a woman may be prepared for a degree without honours in separate classes, but one who graduates with honours must have been trained almost entirely in separate classes during the first 2 years of her course, in co-educational classes during the last 2. The examinations are identical for men and women, and there is no distinction made between them in regard to classing, prizes, medals, honours and degrees in the Faculty of Arts. The university library and the museum, as well as the laboratories of the Faculty of Arts, are open to women without restriction. No difficulties have arisen in connection with the co-educational classes, and the students meet one another socially, both at private functions and at those under college auspices. The women have always stood well in the examinations, several gold medallists and more who obtained first rank honours being among the 122 women graduated. A fair proportion have taken higher degrees and done excellent post-graduate work at home and abroad.

Hitherto the students have lived in private boarding-houses approved by the college, or in their own homes. This autumn, however, the Royal Victoria College, a hall of residence for women, built and endowed most liberally by Lord Strathcona, will be opened. None of the details in regard to future arrangements are yet announced, but it is expected that women living at the Royal Victoria College will be students in the Faculty of Arts of McGill College, retaining all the privileges they now enjoy, and having, in addition, a refined and comfortable home, with all those surroundings which make collegiate life delightful, and with the supervision of wise and cultured women ready to give friendly counsel.

Toronto is rich in colleges and universities. Of the smaller institutions, McMaster University, a Baptist college, has an academic department, called Moulton College, for girls and young women.

Some years ago, Trinity University, a Church of England foundation, admitted women to its classes. This co-educational experiment was not considered successful, and, in consequence, St Hilda's College, with entirely separate classes for women, was

established in 1894. Neither the finances nor teaching resources of Trinity College proved equal to the task of conducting two sets of classes, nor could St Hilda's undertake to establish a teaching staff of its own. Trinity has, therefore, reverted to co-education, and St Hilda's has become its hall of residence for women. The status of the medical faculty of the university is particularly good, and its degrees valued, therefore a large proportion of the students of the Ontario Medical College for Women take their degrees at Trinity.

In Ontario interest naturally centres around the University of Toronto, which is an examining body with University College, Victoria University, and several small colleges in affiliation.

Victoria, a Methodist foundation, was long an independent university, and it is still autonomous, though a college of the University of Toronto. The classes both at University and Victoria Colleges are co-educational. In the former there are only two teaching faculties—those of arts and of medicine. All the lectures in arts are attended by women; in medicine, they supplement the instruction received at the Ontario Medical College for Women by attendance upon lectures in part of the subjects. There are, however, women undergraduates in pharmacy and in dentistry. Women are under no disabilities in any department in regard to examinations or degrees. Miss Martin, the first Canadian barrister, obtained a B.C.L. degree from the University of Toronto in 1897, and will shortly receive the higher degree of LL.B. The women, as a whole, have passed brilliant examinations; and many among the 197 who have graduated from University College and the 57 who prepared for their degrees at Victoria College have obtained the highest honours.

The colleges of the University of Toronto have no halls of residence, but one for women attending Victoria College is to be begun in the autumn. Absolutely no control as to residence is exercised over men or women.

An interesting experiment will be made at Victoria College next session, when a course in domestic science, with practical work in a city cooking-school, is to be undertaken.

Another great university is Queen's, in Kingston. No distinction is made between men and women in the Faculty of Arts, but there is no provision for women in the professional faculties, nor are they eligible for the degrees given in these departments. In one respect, Queen's is more advanced than most similar institutions; Miss Fitzgerald, the first of Queen's women graduates, has lately been placed upon its Board of Governors.

Some years ago women obtained degrees in medicine from Queen's University, attending lectures with the men. Dissatisfaction arose, and a woman's medical college in affiliation with the university was established. This continued in existence for about 8 years and was then closed.

As in other colleges, women have succeeded brilliantly in the examinations. Last session 93 out of the 400 students in the Faculty of Arts were women; and at the final examinations they won 5 out of the 11 medals awarded to students passing first in the several departments.

Western Canada is not without a centre of higher education. The University of Manitoba, Winnipeg, is an examining body with four denominational colleges and the Manitoba Medical College in affiliation. The colleges, which are autonomous, differ in their attitude towards women, but the university places no restrictions upon them, and their names are to be found in the pass-lists in art and medicine.

DISCUSSION.

Miss Annie Rogers (Oxford) opened discussion by a paper on Universities in Great Britain. She said: Most of the women students at Oxford and Cambridge who are in residence are taking a regular course of 3 or 4 years' work in preparation for different honour examinations; but there are others, chiefly foreigners, who take no university examinations, but are undertaking special and, in some cases, more advanced works. The chief subjects studied by women are classics, mathematics, natural science, philosophy, history, English, and modern languages. Only a few read theology or law.

Women are not admitted to the degree, but at Oxford *all* the examinations required for the M.A. degree are open to them, at Cambridge all the honour examinations. No medical examinations are open at either university. It should first be noticed that the course of study for the honour student is specialised to a greater extent than in our more modern universities, and, speaking generally, it may be said that only one subject is studied at a time. Certain preliminary examinations must be passed, but no attempt has been made to provide a general education on modern lines for the better class of students. The pass course is more varied than the honours, but as the examinations are not of a very high standard, and are not taken by many women, they do not greatly concern us. A

girl, therefore, who comes to Oxford or Cambridge should have sufficient aptitude and taste for a subject to make it worth while for her, whether from a professional or a purely educational point of view, to devote nearly all her time at the university to it. Work done against the grain is a weariness to both teacher and pupil.

Nearly all the lectures intended for the honour courses are open to women at Oxford if their names are sent in with the proper formalities, and I believe the same to be the case at Cambridge, though more teaching is there done within the walls of the women's colleges, and, in proportion, fewer university lectures are attended. These lectures do not, however, cover all the ground or supply all the necessary teaching. At Oxford, the university about which I am best qualified to speak, every serious student is under a tutor, whose relation to his other pupils is very close, and who is responsible for the general direction of their work and advises as to lectures and reading. Very great importance is attached to the private work with the tutor, and he or she ordinarily advises and directs the student during the whole period of study, whereas the lecturer, as such, is hardly brought into any personal relation to his hearers as individuals. The function of the so-called coach is quite distinct. I lay stress on this point because it is very characteristic of Oxford, and the same system exists, though I believe with some differences, at Cambridge. The official lecture lists of the universities give a very misleading idea of the character of the education, and it is difficult for anyone not actually working under the system to understand it. Many of the tutors of the women students are themselves women, who, though unfortunately not members of the university and not directly represented on its Boards, control the education of their own students and work with, but by no means in subordination to, the men teachers. They have even been known to take men as pupils, being, in some cases, the best available teachers in their subjects.

The specialisation of studies suggests the question of the proper preparation for the universities, which is a subject of increasing importance. Some attempt was made to deal with it last year in a conference of headmistresses and university teachers of women, which was convened at Oxford by the Association for the Education of Women. Papers dealing with preparation in the subjects chiefly studied at Oxford were written by headmistresses and tutors, and circulated before the meetings. The relation, however, of general education to the

special training required for the university needs more discussion and more system. Girls are still often sent up to us either without a good general education or without the special preparation needed for the subject they are to study, or without either, and waste time and money in consequence. Details of the different courses can be obtained from both Oxford and Cambridge. The curriculum is not identical at the two universities, but the general principle on which the education is organised is the same. For the ordinary student, therefore, I would lay special stress on the wise choice of a subject, and in preparation on the lines suggested by a university teacher after the foundation of a good general education has been laid.

Miss Martin, B.A. (South Africa), said: In connection with Cape Town University there is no university life properly so-called. It is merely an examining body established in 1872, and useful and indispensable as its work has been to the Colony, its warmest supporters do not look on its present form as final.

We are not without, however, colleges with well-equipped lecture and class-rooms, large Governments grants, and supported by various sections of the community. Most friends of higher education in South Africa look forward to a time when these molecules—so to speak—shall aggregate into one large body—the future University of South Africa—but, in my opinion, the time is not yet.

Most important and characteristic of these centres is Stellenbosch, called by the sons the "Oxford of South Africa," and no place in South Africa merits more attention and study. It was founded in Dutch times 200 years ago—(an age we are proud of in South Africa)—by Simon Van der Steel, the first Governor worthy of the name, and has been a Dutch scholastic centre ever since. Here is the Victorian College, where ministers intended for the Dutch Church largely receive their training, but where women can also attend the classes. It is a typical South African country town—wide streets lined with low but spacious houses, and with rows of lordly oaks down each side, and streams of clear flowing water. The houses have wide steps and verandahs in front, where men smoke, and women sew, and children play. The schools are numerous, and notable among them are the Rhenih and Bloembof, the schools for girls largely patronised by our Dutch fellow-subjects. It gives, perhaps, some idea of the spirit of the place to say that when the rail was first taken to the neighbourhood the college authorities stipulated it should not run within 2 miles of the village. I

don't know that their objection of excluding worldliness from their schools and colleges has been realised, but, at anyrate, it has proved a lucrative arrangement for the cart-owners.

Another interesting collegiate centre is Wellington, lately raised to the dignity of a college, and with regular classes for university work. It was founded by American missionary ladies, who were animated by the spirit of May Lyons, the foundress of Mount Holyoke, and who have known how to combine the deep religious life and spirit of New England with the enterprise of their nation. Successive Governments have recognised how signally Wellington is adapted to meet certain peculiarities of colonial life and have been liberal in their grants. The university measures as yet have not been very striking, but with them, as with colonial education in general, it is the day of small things.

At Vandebosch, 4 miles from Cape Town, is the Diocesan College, standing in noble grounds, and supported mainly by the Church of England section of the population, but for the last few years it has been surpassed in the race for academical honours by the South African College, the supporters of whom hope it may be in future times itself the germ of our future teaching university. Women are admitted to all the classes and do very well. But the sad fact is that at present matriculation is the goal of the wildest ambition on the part of the immense majority, even of our cleverer boys and girls, and very few of either sex proceed farther. This year's Calendar is not yet to hand, but I find from the Calendar 1897-98 that there were only 23 successful candidates for the B.A. degree, which, with us, includes 8 for second branch, the science branch as well. Of these 5 are returned as being prepared by private study, leaving 18 who come from five separate colleges, all receiving large Government grants, an average of 3.6 each. One would like to know exactly how much hard cash each one of these has cost the Colony. It is, of course, not uncommon to hear that the Professor of Greek in the Diocesan College lectures to 1 Greek pupil in his senior class, and the Professor at the Victoria College to 3!

Naturally the fees go but a short way towards supplementing the grant, and the income may be augmented in various ways. We are great people for bazaars, and one or other of our higher educational centres is usually being supplemented in this way. Often by opening the doors, as is done in the South African colleges, to children of school age and doing ordinary school work, little girls of 12 and 13 can and do attend the college. This, of

course, is hardly what we mean by higher education. It is certainly not good for the college, and one doubts if it is of any particular advantage to the little girls.

I have been, then, frank in stating some of our weak points (there are a great many more), and no doubt you are wondering if our rulers and authorities there are destitute of elementary common sense that they allow the continuance of such a wasteful and inefficient system. Nor does my 10 years' experience of educational life in South Africa incline me to lament this. It is, in my judgment, decidedly better, both for the individual and for the community, that the brightest lads and girls should, as at present, come home to finish their education.

Other discussions being invited, **Mrs Ashley Carus-Wilson**, of the University of London, and others spoke. **Miss Davies** closed the meeting with a few words illustrative of the external work of the universities, referring to the university extension scheme. She briefly outlined the movement for the opening of the universities to women and the kindred difficulties which confronted them in entering the learned professions.

MODERN EDUCATIONAL EXPERIMENTS.

- (A) IN THE UNITED STATES.
- (B) IN GERMANY.
- (C) IN GREAT BRITAIN AND IRELAND.
- (D) IN INDIA AND THE COLONIES.
- (E) IN CHINA AND JAPAN.

LARGE HALL, WESTMINSTER TOWN HALL.

THURSDAY, JUNE 29, AFTERNOON.

Miss E. P. HUGHES in the Chair.

The Working Man's School of New York City.

Mrs Felix Adler (United States). Read by Miss Sadie
American.

THE public schools of the United States, free to all the children of the State, have always been considered, and deservedly, as one of the most important instruments of democracy. Their influence in educating the future citizens of the Republic cannot be over-estimated. But, as in every large and complex system new methods are introduced with difficulty, the public schools have not been able to keep abreast with the progress of educational reform. The necessity has become apparent of special or pioneer schools, that shall serve the purpose of experimental stations, where new educational ideas can be tried under favourable conditions, the results of which will accrue to the benefit of the

entire public school system. As such an educational testing school, a model school of its kind, the Working Man's School, was founded in 1878, the name denoting that it was intended primarily for the benefit of the children of the working people, on the ground that the best education ought to be placed within the reach of those who stood most in need of it. Since 1890, however, the scope of the institution has been significantly enlarged. A limited number of paying pupils has been admitted in order to bring out more clearly the fact that the system here adopted is applicable alike to the rich and the poor, to those who later on will obtain a college training, and those who go directly from the school into the active pursuits of life.

The school takes the child from the kindergarten through the primary and grammar school grades to the high school, preparing for college or a business career. A careful co-ordination and co-operation of studies is insisted upon, overburdening of the children being prevented, and by alternation of subjects, such as workshop and art lessons after severer mental work such as arithmetic or grammar, the fatigue and strain of school life is materially lessened. The various special studies, such as art teaching, manual training, science lessons, should be regarded in the light of special tests that assist in discovering the pupil's natural bent. Many children are classed as hopelessly dull in the public schools simply because the routine teaching of the three R's does not appeal to them, or because their literary sense is weak, whereas science teaching, the use of tools, or the artistic stimulus, finds them apt pupils, and when their imagination is stirred and their self-respect guaranteed by success in some one direction, they may become highly successful in some specialty, or by means of one talent the way can be found to interest them so deeply that they are ready to undergo the necessary drudgery of ordinary routine, acquiring the mastery of subjects which, at the outset, are repugnant to them.

Religious teaching is, of necessity, excluded from our schools because of the separation of Church and State. Nothing else, however, has taken its place. In the Working Man's School from the very beginning the chief interest centred around the attempt to fill up this gap. Important as were deemed improvements in methods, additions to the curriculum, etc., which have won such favourable comments at home and abroad, still the greatest efforts were concentrated toward building up the end and aim of education, convinced as was its founder that the most important contribution to human progress would be the restoration to the

educational system of this unity which it has lost. This aim may be summed up in the words "Social Service." And the distinguishing feature of the school is that it proposes to build this up in the minds of the children, not by preaching but by pedagogical means.

The endeavour is made to inspire the pupils with an enthusiasm for rendering social service, a zeal to contribute what best they can to the cause of human progress. The inspirational influence is to be exerted, not by sermonising but by working the idea of service into the very web and woof of the instruction, producing not merely a momentary impression, but an abiding, permanent frame of mind. The method upon which chief reliance is placed is to give the pupils a brief, compact account of the results of human evolution up to date, utilising history for this purpose. Thus in teaching science we lay stress on the main steps by which the human race has reached its present status. In teaching political science we emphasise the main political ideas that have controlled the successive types of political organisation. The same method is pursued in the study of the development of industrial society, art, etc. By giving this view of the history of mankind, by laying stress on individual biographies, we seek to kindle in them the desire to exert efforts of their own. The attempt is thus made to impress upon the pupils, in its outlines, the sum and substance of what humanity has thus far accomplished, to give an idea of the problems that have been solved, and to indicate, in however elementary a fashion, the problems that remain to be solved.

Vacation Schools.

Miss Sadie American (United States).

MAY I ask you to bear in mind that in the United States the school term is from September to June, with a long vacation running from 8 to 12 weeks in midsummer, in order that you may understand the need for vacation schools?

In midsummer, when nobody is in town, thousands upon thousands of children swarm upon the streets. They, like their more fortunate brethren in the better parts of town, flee from the house into the freer air and outdoor life, but with very different impulses and results, and under conditions overwhelm-

ingly different. The latter in city and country are provided with every safeguard for morals and health, with every facility for play and pastime, and with proper supervision.

The former become themselves unconsciously the pastime and plaything of the only one who takes time or care to look after them. Forced into idleness by the close of the school year and a system which exercises the brain at the expense of the hand and the imagination, they are left resourceless and defenceless against the temptations and lures of him "who still finds work for idle hands to do," and that he reaps a rich harvest is sufficiently attested by the records of the police court and our teachers' complaints of the general demoralisation following the summer vacation.

In their own homes, if homes the overcrowded quarters in which they live may be called, where parlour and dining-room, kitchen and sleeping-room are often one, there is place for neither play nor peace; there is neither picture book nor plaything, and Johnny, in his endeavour to find some occupation to kill time, is apt to interfere with household activities or needs—washing, boiling, or baby sleeping—is apt to hear, "Johnny, don't do this" and "Johnny, don't do that," until, in sheer desperation at the "don'ts" dinning in his ears, Johnny rushes out into the unrestricting streets and into the arms of one who stands waiting and eager to help him to do something, and incidentally in the process to kill not only time, but the germs of beneficent energy and activity, which drive Johnny to seek occupation. That the streets of large cities offer excitement and temptations which make them a practice school for crime, alas! we know, and that they show vice often in so alluring and romantic a form as to feed the starved imagination to its owner's undoing. There is an enormous increase in juvenile arrests in the vacation months, as an investigation in a typical district of a large city proved 60 per cent. greater than from which the inference seems justified that the vacation is responsible for this condition.

The vacation school, then, is an attempt to provide recreative occupation, so enticing that negatively it shall claim the children from the streets, and prevent the formation of evil habits, and positively, by wise educative methods, shall form good habits, and shall so upbuild, broaden and uplift them as to make stronger, better children of God.

The vacation school in no sense implies a continuance of the ordinary school work, but supplements it and gives a broader outlook on the world to those children who had no idea of life except

as it presented itself within their restricted experience. No text-books are used, and, in the words of one of the teachers, "the absence of books has made the children feel that the success of the school lay, not in learning what the books say, but in what the children do"; manifestly a result worth achieving. The classes include all those of the regular school, from the kindergarten up, though perforce more loosely organised; the schools are open during six weeks in July and August, and all attendance is voluntary.

Perhaps here I should say that by vacation school is meant only the organised school, with the conscious motive of combating the vacation evils and of serving the higher educational purpose, and in no wise refers to those many classes for years maintained by society and individuals, with the same purpose, perhaps, not consciously thought out.

With the exception of the city of New York, where these schools have already been adopted into the city school system, the end to which we are all working, the schools have been organised and maintained by women.

The women's clubs of that city, at the invitation of the Woman's Club, undertook them; and desiring the highest possible excellence, invited a Board of the most distinguished educators of the city to organise the schools. (For clearness, I must here explain that I use the word "child" always generically, and always to include both sexes, for in the West boys and girls sit side by side as a matter of course in all classes from the kindergarten up through the high school, and even in our Chicago University). The child himself, and how to develop the good and beauty in him, in order to the utmost perfection of manhood and womanhood, was the central thought influencing these men and women in arranging the curriculum, which was as follows:—As the pivot of the work, a weekly excursion to the country under such guidance as should open his eyes in wonder at the marvellous world about him; Nature study—the text-book writ large by the hand of God Himself, which so few have learned to read aright—music, painting, drawing, gymnastics, sewing, and manual training in that sense which makes it an educative, systematic discipline leading to industry, so much about industries, and for all classes and ages from the kindergarten up.

The schools were equipped with window boxes, in which the children planted seeds; there were aquaria and insectaria in each room, and boxes were furnished in which to bring back the spoils of the excursions. On these excursions, which were a most

effective method of studying local geography, the whole school, in groups of varying sizes, was taken to farm or countryside, an hour was spent in making general observation on the place, its character and formation, its stones and soil, its flowers and tiniest inhabitants, its uses; life as a whole was studied, not specimens; then an hour of painting, recording impressions gained, followed by one of free play, and home, joyous, happy, and laden with material and thought as a basis for further study. No set methods were followed, but the teachers were instructed to adapt the general course to the possibilities of the neighbourhood—the experience of the children.

“At first,” said the teachers, “we had to show them everything, but soon we could not come quickly enough to see what they showed us.” They were encouraged to bring in for study anything that interested them from their own surroundings, and much did they marvel at mines of undiscovered wealth and interest constantly passed by, which lay at hand in unpromising yard or street; so were they taught to seek for pastime and employment, as engrossing and far different in its effect from what the street had heretofore held for them; while their resourcefulness was further emphasised and developed by the manual training, by which they were enabled often to make toys—in truth their very own. With nothing to hold the children but the interest of the work itself, the attendance, especially in the upper grades, was most remarkable, far exceeding that of the regular school. Several boys came only on the condition that they could bring the rest of the gang, which suffices for testimony as to the power of the studies pursued in these schools to hold the children. Sometimes as many applied for admittance as could be accommodated, and in one case the police had to be called to disperse the parents who claimed as their right what was the voluntary gift of mothers who desired to provide for other children what they had already given to their own.

To develop self-activity, instead of emphasising mere receptivity, to train the eye to observe as well as to see, the ear to hear as well as to listen, to train the hands to create what the mind dictates, to make the child, in short, discoverer and creator in his own world, is to fortify him against any idle hours by giving him resource and power, and the sooner our School Boards learn to understand and regard this, and to treat children less like an exaggerated brain merely, the sooner we will be rid of many of our truant problems, and of much of the evil of our overintellectualisation.

Dr Woods Hutchinson humorously declared that, so far from man having cause for regret at having in his veins blood of the so-called lower animals, it was rather a cause for congratulation if we believed in scientists having as small a collection as possible of dead birds; and making much of his researches with the field-glass on living subjects. A great majority of the cruel things which children did to animals was due to ignorance, and for this reason he advocated the teaching of the natural sciences to children. In proportion to their knowledge of animal life, they would be the more reluctant to inflict unnecessary pain on any of these wonderful, sentient organisms. At the same time he felt that in the cause of science discoveries of vast importance to the human race had been made by experiments on living things; and it was better for a guinea-pig to suffer if human beings could be thereby saved.

Modern Educational Experiments in Europe.

Dr Cecil Reddie, B.Sc. Edin., Ph.D. Gottingen (Great Britain).

THAT our Abbotsholme type of school promises to become the type of the future seems plain if we may judge from the universal interest it has aroused. Personally I have been embarrassed by the mass of correspondence from all parts of the world—Siberia and Patagonia, New Zealand and the United States, not to speak of Europe—which has almost overwhelmed me. Even in old-fashioned England are to be found imitators. Some are so cordially and avowedly. Others have adopted detached bits of our programme in silence and somewhat timidly, with one eye nervously watching Mother Grundy. Even the so-called “public” schools begin to doubt if their stereotyped arrangements are the epitome of educational perfection.

As you are to have a paper, I understand, on these developments in England, I need add no more, but will merely sum up what precedes by saying: This important movement proves that the old education and the old type of school are doomed.

What, then, is, in brief, the NEW?

For details I have no time to-day. For them I must ask you

to read M. Demolin's *Anglo-Saxon Superiority*, first published in *La Science Sociale*, October 1894; Dr Lietz's *Emlohistobba*, 1897; and Mr Stanley de Brath's *Foundations of Success*, also 1897. In these three books you will find much of our Abbotsholme life, presented from three different points of view, which are in the main those of France, Germany and England.

It is very pleasant, especially after ten years of toil, to find one's work appreciated. But there is a risk that critics may misapprehend the real ends in view, and unintentionally misrepresent the nature of the work described. I am, therefore, glad of this opportunity to make clear what, from my own standpoint, are the main ideas underlying our work at Abbotsholme, and I am glad in this to be able to associate myself completely with my friend, Dr Lietz.

It is impossible, in the time allotted me, to give you even an outline of our aims and methods. This I have, however, already published on a single sheet, showing at a glance the whole school life. May I venture to direct your attention to it? The name is "Educational Ideals and Methods for a Tertiary School," published by George Allen. As Dr Lietz was associated with me in the work, it shows the close accord between his views and mine, and between his school at Ilsenburg and Abbotsholme.

For my purpose now I will select a few of the most important points, and try briefly to make them intelligible.

There are in the population three classes—the millions, the thousands, the hundreds. For them three styles of schools are needed. Our school is intended for the highest class—the class, namely, which teaches, organises and inspires—the social brain and heart.

For all classes the education must be divided clearly into two stages:—

1. We have to form the *man or woman*.

2. We have to form the *citizen*.

To form men and women the education must be general.

To form the citizen it must be special.

General education is the work of schools.

Special education is the work of universities.

The length of the education differs for each class.

For the directing class the general education should last till 18.

This education up to 18 has three stages—from 3 up to 7 kindergarten, 7 to 11 fore school, and 11 to 18 school.

It is the last stage—the education of the directing class

between 11 and 18 in the so-called tertiary school that we have chosen. Up to 11 boys and girls should be educated together, and mainly by women. After 11 boys should be trained by men, girls by women. Co-education during this period is unnatural and dangerous. After 18 boys and girls should mix at the university precisely as they would in ordinary life and under similar limitations. As the type improves the limitations will slowly widen.

The education between 11 and 18 should be in *one* school only. Boys should not go, during the crisis of adolescence, from one school to another. The preparatory school system is of recent and haphazard origin, and is pedagogically unsound. To have lads all of nearly the same age together to the exclusion of the younger and weaker boys, as now so customary in England, reminds one of the French *lycée*. The effect is to accentuate competition and to produce roughness. To have juniors to protect refines the seniors; to have seniors to respect and imitate stimulates the juniors. Worship of the male type is the natural hero-worship of adolescence, and comradeship is the natural outlet for the affections among normal boys during this period. Like everything else, it needs careful direction or it may become morbid.

The tertiary school must not be so large as has lately become usual. It should hold about 100. This number one man can really direct. If it is larger, the school is divided into sets and cliques, or, at least, the unity is lost. Most English schools to-day of this class are overgrown, because they try to give special and general education together. If they are organised, the programme and discipline is apt to be too rigid and mechanical, and the personal element disappears. If not organised thus, they remain a chaos. At the present time English boys require much more discipline—physically, mentally and morally. In class and out of class this is of supreme importance. Germans are so disciplined in the street that they need perhaps less elsewhere.

A school of about 100 allows 7 classes of about 15 each. Such classes can be properly taught without the neglect of any. The boy remains in each for 1 year, and in each his studies, games and occupations are arranged to suit his physiological and psychological development. The whole school and curriculum thus becomes a living educational model.

Boys and girls all contain the active powers of one sex and the latent powers of the other. In boys must be developed the

male powers of course chiefly, but also, in proper proportion, the female powers. In particular, we must develop in our boys not only will but love, not only memory but imagination, not only intellect but intuition, not only strength but grace. All the studies and the whole life of the school should aim at developing a harmonious unity. For instance, Nature should be studied, not merely as it was by Tyndall, but as it was by Ruskin. A boy should not merely gaze on men and things with the cold, analytic eye of the scientist, but also with the glowing imagination of the poet. In this way he will always see the body and soul of things together. He will never feel any opposition between philosophy and religion. He will understand that philosophy arises from the analytic studies of the scientist, and that religion is the necessary creation of the poet. He will not muddle up the beautiful symbols of religion with the dry facts of history, but will draw life and inspiration from earth below and heaven above, from nature outside him and from his soul within.

The curriculum observes the two fundamental principles of instruction :—(1) There is a proper sequence or *Nacheinander*, the work for one year resting on the work of the year before, and becoming the foundation for the work of the following year ; and (2) all the work of the year in each class is interlocked in accordance with the principle of *Nebeneinander*, so that all the work forms really part of one subject, and the circle of thought grows harmoniously. All disconnected, scrappy information is avoided. In this *Nebeneinander*, or interlocking, we recognise that the studies connected with Nature—or naturalistics—form one, and studies connected with man—or humanistics—form another minor circle, the two being associated respectively with mathematics and morals, and meeting where geography touches history.

As regards the way in which both Nature and man should be studied :—The whole school serves as our living, working model ; the estate, or school kingdom, our book of geography, nature-knowledge and mathematics ; the school life, the manual of history, arts and morals ; the whole as our text-book of religion.

The passage of the boy through the 7 classes represents the evolution of humanity.

The prefects in organising the juniors are learning to be fathers, as well as directors of the national life.

The rewards and punishments employed are, as far as pos-

sible, the natural, inevitable outcome of the boy's own actions, accentuated only when it is necessary to overcome youthful obtuseness or obstinacy.

The whole plan and life depicts a happy, wholesome, harmonious existence, in fact, shows what the world would be if under sane and rational government. When the boy leaves he has attained to a conception of the universe outside him and within him as a harmonious unity; and with that in his mind, and the love for harmonious life in his heart, he will be able to begin those special studies which are to fit him for a place in the community.

At the present day, above all, he is to be taught that social regeneration is only possible through education, and in particular that of the directing class. That they must aim not at climbing on to a snug perch above the weltering chaos of our modern life, but at battling with it until we have again social order. Our boys are taught to work for the work's sake; their eyes will be not on the prize but on the goal.

We do not wish them to aim at over-refinement, fastidious delicacy, affected culture, nor even at the highest good, if this is to be basely purchased at the cost of others. We wish them simple, faithful, honest. We wish them to love sincerely without hypocrisy, to labour honestly without self-seeking. We wish them to be lords of their lives and givers of their lives, but particularly givers. The chief object we have in view is not success, as usually understood, but a new and higher type of men.

I have to thank you for your indulgence while I have essayed this impossible task of putting into fifteen minutes what could easily fill a large book.

Bedales School—a Modern Educational Experiment.

Mr J. H. Badley (Great Britain). Read by Mr Oswald Powell.

BEDALES is a place of "secondary" education, a boarding-school, in a country district, meeting no local requirements, but drawing its boys from all parts of England and from other countries. It was opened 6 years ago with 3 boys. To-day it numbers some

60 boys, of ages ranging from 9 to 18, and a few girls. If I were to attempt to assign it a place among English secondary schools, public and preparatory, grammar schools and science schools, technical and commercial, I should have to say that it is none of these; but if I may be so presumptuous as to compare small things in their beginning with great things in their prime, I will say that we aim at giving an education comparable with that of the public school, and like this, under however many differences, as having for its object the development, during the whole time of school life, of body, mind and character alike. The English public school, with its preparatory department or attendant preparatory schools, takes entire charge of a boy from the age of 9 or so to 19, is, for the greater part of the year, his home, the scene of his work and play, the centre of his thoughts and interests, the influence that, more than any other during these 10 years in which the character hardens into shape, sets its impress on his life.

And what is the type of young fellow that it produces? I speak not of the chosen few, but of the average boy—ignorant of most things, and perfectly content to be ignorant, devoted to athletics, well-bred, liked by his equals, and with a good opinion of himself, ready to take the lead in anything from a mad frolic to a forlorn hope. This I take to be the normal product of an English public school, with its highly-organised games, its mainly classical training, and its system of self-government. At a time when English games are being everywhere introduced into schools abroad, and our system of school government is arousing imitation across the Channel, there is little need to point out that in these things, rather than on the side of intellectual training, lies the chief excellence of our public schools. In them, at least, instruction is not thought to be the whole of education, or knowledge its only aim; if they fail, it is rather on the other side, in neglecting, or, at least, in unduly narrowing, the range of knowledge and its practical application. And so it is to this side of school training, to the subjects of study and their place in our scheme, including, of course, hand-work as well as book-work, that I shall mainly confine myself. But if it is not necessary to say so much about the physical side of education, it is not that I think it one whit less important. There is much that I should like to say about the importance that we attach, in our work at Bedales, to shorter hours of work and longer hours of sleep, to windows open day and night, to questions of food and clothing—all of them things that seem to me still too little considered as

factors of moral, as well as of bodily, health at school. In our boarding-school system it is a matter whose importance reaches far beyond the actual schooldays. Whether or no, for example, a boy is allowed, or even expected, to supplement an insufficient meal—insufficient in variety if not in quantity—at the school “tuck-shop,” learning out-of-class lessons of self-indulgence; whether or no he is taught to shut out the fresh air and work in a poisoned atmosphere, and is allowed to win his place on the examination list at the expense of health. A school that neglects to teach and to enforce the laws of health is no place of real education. And this is not the same thing as mere encouragement of games and gymnastics. Indeed, these things can very easily be overdone and defeat their own purpose. The new drill of games threatens to become as blind and as soul-deadening as the old drill of grammar. Why should the pleasure in the exercise of growing muscles be confined to the playing-field until skilled play becomes contemptuous of skilled work? Why should not a boy learn to handle a spade as well as a bat, and to take as much pride in driving a plough as in kicking a ball? To give this variety of bodily work and play has been one of our aims. We have ourselves, for instance, levelled our cricket-field, dug out our swimming-bath, built an additional class-room, and so forth; our boys work in the garden; they do the whole of the dairy-work, besides helping on the farm. And they play games with all the healthier zest, both of mind and body, for learning thus to use their hands in other ways, and to open their minds to other ideals of skill.

It is a time of transition. Even the old classical schools feel the need of change; their modern sides (in which Greek gives place to German, and Latin is curtailed to make room for science)—their army and commercial classes—are attempts to meet the new demands. Schools have now to consider the claims of commerce and industry as well as of the learned professions. We have to readjust our ideas and our methods to the new conditions of life, and to try and think out once more both what is necessary and what is practicable to help on a complete and harmonious development of the powers that make for useful and happy life. And this is no mere truism to be put on the shelf; it is no academic question for the arm-chair educationist; it is a practical matter, to be studied by experiment and tested by results. And it is as a step—a small step—in such experiment that I wish our work to be regarded.

To the practical teacher the question resolves itself into two:

What shall we teach? and how shall we teach it? And the former, the question of curriculum, is one that concerns us all; for on what we learn, or do not learn, to do, and to enjoy doing, during the school years depends, in large measure, the usefulness and the interest of later life. If we are to make it our object to teach every boy—not only the gifted, to give *all*, whatever their abilities, a real training—if this is to be our aim, then, I think, you will agree with me the classics can no longer occupy so large a space. They are no longer the sole avenue of knowledge, nor the sole means of training. Yet the danger is lest in giving up the classics, in the pursuit of useful knowledge, we may give up all that the classics stood for—both culture, that is, and training. Whatever goes, these must not go, least of all in an age of democracy which cannot afford to spend 10 years in digging for them in a dictionary. Science we must have, and knowledge of its practical application, modern languages, the command of figures, and the use of our hands. But in planning our school course we must not forget that man does not live by bread alone; we must not leave thought and feeling out of all account. Not that these are the exclusive prerogative of the dead languages. Personally I may think that ancient history and literature afford the best of trainings, but yet we give up Greek for all but the literary few; and though we keep Latin for all, we keep it chiefly for the sake of the mental training involved in the mastery of a language so unlike our own as no modern language is; and the literature, and Greek literature in particular, we approach by means of translations, and enlarge its lessons by the study of modern literature and history. Then, on the more specially utilitarian side, we have modern languages taught for use, and therefore taught by use, by hearing and speaking, that is, before reading and writing, and not primarily as a scientific study; mathematics, in constant application, and the principles of experimental science, both for the training of faculties left untouched by literature and as the foundation on which any technical knowledge can afterwards be built. For like reasons we teach carpentry and drawing to all. And we try, too, to arouse the boy's interests in many directions, as well as to provide him with disciplinary studies. We do all in our power to strengthen individuality, not crush it into a regular school mould. So room is found for the various hobbies; for we think the opportunities of school have been ill understood if here are not sown the seeds of interests to last through life. The field of choice is wide, and, if we are to encourage individuality, must be

kept as wide as possible; but some interests, at least, we try to rouse in all, such as the love of reading, of art, and of music. Music with us is not looked down upon as an accomplishment fit only for young ladies, nor does it maintain a precarious existence at the expense of games. Two out of every three learn some instrument—piano, violin or 'cello; the best are promoted to the school orchestra, and play at the fortnightly concerts and Sunday services. There is no picked choir, for all join in the daily singing-practice, and thus the best music enters into the daily life of each. By pictures, casts and photographs on the classroom walls, by fixed times for reading, and by reading prizes, we try to encourage the sense of beauty and the love of books. And here, let me say in passing, is our only use of prizes. I am no believer in marks and prizes for ordinary class work. At best they are poor spurs and motives for doing one's duty. But in the encouragement of hobbies of all kinds, and as spurs to voluntary work, they have a real use, and with us they are given for literary work or drawing, or handicrafts of any kind, or natural history work and so forth, done out of class. In the regular class work we have yearly examinations, with marks and an order of merit, but no prizes.

But you will be thinking, "Yes, that's all very well, but how get all this in?" It certainly is not to be done by lengthening the school hours. We start with the conviction that the usual hours of work are too long already, and that more can be done by shorter hours and greater variety of interest and occupation at least until the later stages of school life are reached. Let me therefore briefly tell you how we divide our day. For this question of the time-table, of what we should teach at school, and how much, and when, is, in my eyes, one of no little importance. It is not merely the practical question of unhealthy conditions of work—of the hungry hour before breakfast, or drowsy after-dinner classes, or preparation late at night. It is a question, in too many cases, of jaded brains and blunted interests, of opportunities wasted and lives not fully lived.

But to come to details. In the morning we have, between breakfast and dinner, 4 hours of class work, with short intervals between; 2 of these hours are allotted to language—a modern language: for the younger, English, for the older Latin, the other 2 to mathematics and science. In the afternoon come only manual occupations—drawing, carpentry, music for the first half; then on alternate days games or outdoor work in farm or garden, not, I may say, with the object of turning out farmers or

cowboys for the Colonies, but to give a healthy variant to games and indoor work, and incidentally to break down false ideals of a gentleman, and put all honest work on the same level, and no way inferior to play. Two afternoons in the week are free for other interests as well as games, for excursions, and for hobbies of all kinds. In the evening there is 1 hour's class-work in history or literature; the rest is given, in summer, to outdoor games or drill, in winter to reading, music, lectures, recitations, dancing, sewing, carving, bookbinding and so forth, and now and again the preparation and acting of a play. This is the division of the day for all; for the younger, of course, the hours are shortened, for the older they are longer, and there is more preparation of work; but even for these the actual time in class is short. It is not the number of hours that tells, but the way in which they are spent.

"But," I seem to hear the objection, "how, with such short hours, can anything be done? Such a school may be healthy, and life there pleasant enough, but in the standard of knowledge reached it must fall far behind others. Can you give more than a smattering of so many things?"

Well, as we cannot have breadth and depth together, my claim is, breadth first and depth afterwards; first, a basis of general knowledge, such as is necessary for all civilised life, then the training of special aptitudes.

The rest is chiefly a question of teaching methods. That a boy, by the time he is 16 (after 6 or 7 years, that is, of school life) should gain a good grasp of two languages besides his own, a reasonable amount of mathematics, one or two branches of elementary science, together with a knowledge of, and interest in, some of the chief periods of history and literature, Hebrew, Greek and Latin, does not demand exceptional ability or excessive hours of work. It does demand good teaching, mainly oral, in the earlier stages, the stimulus of interest, and the freshness of brain, given only by short hours and variety of work. And it demands further, that there shall be no premature specialisation, no more in Latin grammar than in chemistry. We begin with the mother-tongue, then other languages by ear; observation, imitation, experiment in everything at first, and fingers exercised as well as brains. Then later, when the natural bent has had time to show itself, and the faculties are disciplined by exercise, is the time to narrow and deepen the course of studies—in a word, to specialise in science or language, or whatever it may be.

Up to the age of 16 or so, therefore, we keep all our boys to

the same general course of work. Afterwards they can work for this or that examination, or this or that career; but in all cases we want to have the broad foundation first, the special studies afterwards, and so keep the pyramid the right way up. It is not the way, I know, to turn the few into brilliant scholars, but I know, too, that it is the way to enable the many to make the most of all the powers they have, and that, I confess, seems to me a work of greater use.

It is easy to enumerate hours and subjects of teaching, it is not easy to describe the elements that make for character-training in a school—the training of such qualities as self-reliance, self-control, the power of leadership. These things can be fostered by the organisation of a school, but they cannot be made by rules. In fact, if I may hazard a paradox—the more rules the less character. What we want is to make children feel the law within rather than the law without. The best teacher is trust, responsibility. And trust implies freedom, even though freedom has its dangers for the young. At the one end of the scale is the suspicious supervision that will never let boy or girl out of sight; that is the way to breed hypocrisy. At the other is the carelessness that knows nothing that goes on; that is simply to give rein to the evil. Freedom, not left to itself, but guided into self-government, is our school ideal. Rules are made as need arises, and in many cases are made in consultation with the boys, or by them for themselves. There is much power in the hands of the older boys, as heads of dormitories, as captains of games, as responsible for the help and direction of the younger wherever possible, with help, suggestion, guidance on our part. We are with the boys at meals, at games, in all the occupations of the day, and not always in authority. The only real respect and the only real trust are those that spring from intimate knowledge. And this implies a school not too large, just as our methods of teaching imply classes not too large for personal knowledge and individual care. We want to make it more of a home and less of a barrack—I do not mean in the presence of “comforts,” so called, luxuries that are as useless and as harmful at home as at school, but in the feeling that binds the community together, and the amount of frank and friendly intercourse between all its members, consciously carrying out our motto—Work of each for weal of all; and, let me say in conclusion, not the half-life of one sex only, whether for teachers or taught. In what I have said I have spoken of boys, but the greater part of it applies to girls as well. In this,

though a part of our school ideal, it is only recently that we have been able to make a beginning with a few girls joining in all our classes and in most of our games, and at other times always on a complete equality with the boys; and in this I look for an element of character-building for either sex that will help to make of school a more real training-ground for the conduct of life. And it is in this feeling that I am glad to have had the privilege of speaking to you of my work and its aims. The school world, like the greater world, has been too much a world of men, of man's virtues, man's faults, man's methods, man's ideals. Thanks in no small degree to women there has come a wider scope in education as in other things; and towards its practical embodiment I venture to hope we are contributing our mite in the attempt to work out in an actual school a course of training not adapted for one sex only, or one class, or one career, but to send out boys and girls better fitted to take their part in all the claims and interests of life.

DISCUSSION.

Mrs Walter Ward (Great Britain). In opening this discussion I will begin by saying that I myself have been an educational experimenter! For 17 years I had a kindergarten and school classes conducted on Fröbelian principles, with 160 children in daily attendance. Boys and girls were taught side by side up to 10 years of age, so at the same time we were also giving *co-education* a trial.

At the earnest entreaty of many parents I opened a class for older girls, but on the distinct understanding that they were to remain 3 or 4 years, and that during the whole of that time I might make them the subject of an educational experiment. Class singing, intellectual work, preparation and physical exercises (including swimming in summer) occupied the time up to 1 p.m. The afternoons were devoted to manual work. During those 4 years the subjects successively taught were sloyd, drawing, clay-modelling, cooking and needlework. No home preparation was given except 2 hours' work on Friday during the winter term, when the girls left for good at 1 p.m.

For it is one thing to evolve an educational experiment on paper, and quite another to see it worked out in detail till the final goal is reached.

The experimenter must bear in mind that his experiment is a pecuniary risk for himself or his committee; a great risk for his

staff, who have their reputation to make or mar ; a risk for the parents, for if he fails they have anxiety, worry and pecuniary loss ; a risk for the children, because in later years they may not be able to compete with their contemporaries in the race for a career. The educational experimenter must have the courage of his opinions, and as he takes on himself the honour of success or the opprobrium of failure, must be strong in body, strong in mind, untiring, zealous, possessing a perennial flow of faith and hope. He must be able to inspire his staff and employers with a belief in the ultimate success of his work ; and he must be absolutely free from jealousy, remembering that this is one of the best ways of securing loyal, intelligent and unflagging assistance, without which his experiment must assuredly fail. It is also his duty to see that the children do not degenerate in health, appearance, manners or dress.

It is comparatively easy to judge of the success of an educational experiment where a definite result is the aim, as, for instance, in physical exercises, or a scheme for the acquisition of a language.

But where character-building is the goal, the only test is—has the human being derived good ? Herein lies one of the great difficulties ; for the education of man is never complete, and our best efforts can never produce a finished whole. A human soul cannot be taken in hand and rounded off into a complete human being. How, then, can we judge of the value of an educational experiment in character-building where the unseen product of our efforts often lies awaiting fructification in later years ?

For we must not judge of the merits of an educational experiment by its financial aspect ; financial success must be the last consideration. Finally, the educational experimenter must know what he means to do, and do it. There must be no confusion in his mind. If he believes what Fröbel says in his *Education of Man*, that "The domestic and scholastic education of our time leads to indolence and laziness," let him adopt other measures for character-training. But I would again quote a remark pregnant with common sense—"We must be careful not to set men to thrash straw for the sake of gaining thrashing power"; and before introducing new subjects on to our already overcrowded time-tables, we must carefully weigh their respective merits in order that the utmost good may be extracted from them so that we may turn out a child strong in all that we consider the essential elements of education.

TECHNICAL EDUCATION.

LARGE HALL, WESTMINSTER TOWN HALL.

FRIDAY, JUNE 30, AFTERNOON.

MISS F. L. CALDER in the Chair.

Miss F. L. Calder said papers would be read by ladies from countries which had far outdistanced Great Britain in making home law an essential part of women's education. English educators were far behind their neighbours in educating women to manage their homes. Indeed, it was only in the last quarter of the present century that the principles and methods of efficient home education had been recognised as important. Even 25 years ago, proposals to teach cookery met with the most violent opposition and prejudice in the educational world, and attempts were made to keep the whole of the everyday duties of home life out of the national code. This opposition, she was happy to say, was now a thing of the past, and systems of education had been drawn up including the whole duties which went to the making of the home, and had been accepted by every educational authority as matters of science. Education in domestic science was as much recognised as any other branch, and wherever new schools were being formed for the education of girls the subject was duly taken into account. This was a very rapid improvement after years of tardiness. Girls' schools, where the curriculum included nothing but domestic science, were being opened in many parts of the country, and they quite believed in a very short time such teaching would be brought within the reach of every girl. Both country and town populations were thus being supplied with the best quality, with economy consistent with efficiency, so that the authorities who had the primary and technical education of the people in charge would find ready on every hand well-organised schools for teaching domestic science to every class.

Technical Education.

Frau Hedwig Heyl (Germany). Read by Frau Morgenstern.

I HAVE been asked to give my views on the training of women in domestic economy, and I comply with especial pleasure, as I have observed that in England a deeper grasp of the subject would be a blessing to the people.

Domestic economy includes the entire progress and preservation of human dwellings, the nourishment and well-being of the involved family. A great part of what is called culture is absorbed by it. Whether the household be poor and cramped, or rich and expansive, the same laws govern it. Practically it is the business of education to impress these laws upon every class of people in all conditions of life, and to teach them quickness, practical nimbleness, which guarantees a larger proportion of human happiness and wealth.

One-sidedness is always injurious. The educated woman who understands housekeeping will always carry with her into every profession a new element. She would be especially gifted for turning the fruits of science into small change for practical application in everyday life. It may be boldly claimed for her that in the future she will have to influence, if not to invent herself, the technical household appliances. As the woman-doctor, out of the fulness of her feminine domestic knowledge, will spread around her greater ease and institute improvements in the sick-room, hospital and domestic sanitation, so the inspector of factories will exercise an amount of caution and precaution that will find a much more willing ear than the oft-times unpractical measures of the Charity Commission of the State.

The teacher of science would be able to impart more knowledge if she herself practically understood domestic affairs.

The scientific education of women for such practical professions as gardening and dairy work would place those branches at once on a higher level.

The mediums of domestic training are (a) the domestic trained housewife and daughter; (b) teachers of domestic duties; (c) teachers of natural history, chemistry and arithmetic; (d) matrons of girls' homes.

Domestic institutions are (a) the home; (b) the domestic training school; (c) boarding schools and philanthropic institutions.

Training in housekeeping has only been taught the last 14 years. Lina Morgenstern was the first in Berlin that, by holding lectures upon the subject of food in the Institute of the Housewife's Society, taught cookery as an art. The other schools were satisfied with holding unsystematic, practical cooking lessons in which it depended upon the pleasure and gifts of the pupils whether they learnt anything or not.

Cook Kurth and the Berlin Ladge are the oldest kitchens in which pupils could have a short course of lessons. The Lettehaus arranged a course in 1891. The teachers were men and women cooks by profession. In 1885, educated ladies who had been trained at Hedwig Heyl's in Charlottenberg were for the first time appointed as teachers at the Pestalozzi Fröbel House Berlin Society for the People's Education, which was established in 1898 as Hedwig Heyl's Seminary, Cookery and Domestic School. Hedwig Heyl's school and method was the foundation of the scientific treatment of domestic work.

As soon as the *ABC of the Kitchen*, the lessonbook of the Pestalozzi Fröbel House, was more widely read and known, it became evident that an interest in a higher system of housekeeping had been awakened.

Innumerable schools were founded by the pupils of the system. The first considerable school was in Cassel, which was opened by the Women's Training Society, and on the initiative of Augusta Forster a teacher was put at the head of it who had been trained in Berlin. Fräulein Forster succeeded by the great energy, extraordinary tact and love which she devoted to the good work of introducing housekeeping lessons into the schools, and with the assistance of the Corporation and private people, notably Dr Osius, in getting a trial for a year. Afterwards cookery lessons became obligatory in the Cassel board schools, on the system which had been successful in the Fröbel House and the Heyl Children's Home.

In the meantime Joseph Mayer,¹ the editor of Bock's *Book on Sick and Sound People*, had published her work on proper nourishment, which unfortunately remained unfinished. It is a thorough treatise on the physiological nature of food.

On the instigation of the Empress Augusta, in 1888, the German Society for the Nursing of the Poor suggested, at the Karlsruhe meeting, a household commission, consisting of Herr Fritz Kalle, Dr Otto Kamp, Director Schrader, Herr Tews,

¹ *Nom de guerre*, "Marie Ernst."

Henrietta Schrader, Hedwig Heyl and Augusta Forster, for the forwarding of domestic training.

Every year there has been a great increase in the number of domestic schools in the country as well as abroad. The German Government showed its interest in the movement by representing domestic affairs in the division for Women's Training Work at the World's Fair in Chicago, and by taking over and enlarging a Domestic Training School in Posen.

Although the forms under which domestic teaching is conducted must be different according to the locality, position and ages of the pupils, the great aim of the work should always be kept in view and the methods of teaching derived from the general laws necessary for the usual requirements of a household.

In short, it is necessary in every house to have (1) economy, *i.e.*, knowledge of the value of money and the division of money, time, strength, work, knowledge of the raw materials and the complete product in food, clothing and utensils, and a carefully-planned management; (2) order, which governs the world in great and small things, for no composite organisation such as housekeeping can work well when the things are not where they ought to be, and are not in a tidy condition, fit for use; therefore the method of keeping order in clothes, utensils and accounts must be learnt.

Cleanliness in the house, clothes, linen and habits is always possible. The appreciation of the nature and origin of impurities must go hand in hand with the knowledge of the right means of getting rid of them by chemical or mechanical means.

It seems to me of great importance that great stress should be laid upon the necessity of teachers being practically educated, for it is certain that to be skilful in weaving practice with theory it is necessary to possess knowledge of the people's lives—their wants, habits, virtues and vices.

In the seminary for teachers in Berlin it is a condition that the pupils should possess certificates from a higher school and that they should have completed their twentieth year. It seemed to me very advisable that a domestic training college, however simple, should be established when I went over a washing school in London and saw a mangle being used as a wringing machine for the purpose of teaching. I know no other country in which, generally speaking, the washing is treated so badly, and where it is so spoilt through ignorance, or possibly want of industry, as in England, and therefore I consider the idea of founding schools

for laundry work appropriate and practical, if only a large-minded committee would send some teachers to be trained in Germany or Holland, so that better methods might be generally introduced. I take the liberty of boldly suggesting this course, as the present Congress is a living proof how seriously the women of different nationalities are bent upon learning from each other to go hand in hand for their mutual and general improvement.

The Present Position of Technical Education in Domestic Science.

Mrs Mary E. Playne (Great Britain).

THE idea of educating our women in domestic science, such as cookery, laundry work, needlework and housewifery, was first put into practice in London by the National Training School of Cookery in 1872. The example of London spread to Liverpool, Leeds, Edinburgh and Glasgow, and other northern cities. These northern cities formed a Union which, inspired and guided by our distinguished President, Miss Fanny Calder, systematised this education for the elementary schools and sent it back to London to the Education Department. A revolution was brought about in national education when the Technical Instruction Act of 1889 and the Customs and Excise Act of 1890 were passed. This was the first step towards a decentralisation of educational policy.

The County Councils now became the chief authorities and the chief paymasters for secondary education throughout the kingdom.

The London County Council annually allots about £170,000 to technical education. Nearly £6000 of that sum was spent last year by the Board on domestic science.

From the huge capital city I will travel down to the Western County of Gloucestershire. Last year our Gloucester County Council, out of a sum of £13,000, allotted £500 for domestic science, the Cheltenham Corporation gave £90, the Gloucester Corporation £50. The whole of this money—£640—was spent through the Gloucestershire School of Cookery, which, though an independent body, is, as regards this education, the recognised

agent of the Council, whose Chairman, Sir John Dorrington, is practically the head of the school. The expenditure of the school last year was nearly £2700. This sum does not include the rent of the main buildings, which are supplied by the County Council.

The work done by the school is varied. At Gloucester there is a first-class training school for teachers of domestic science; there is also a large housewifery college for young ladies, under superintendence of a trained teacher; then there is a boarding-house for Cheltenham Corporation scholars. The Cheltenham branch of the school is rapidly growing, owing to the interest taken in the management both by the Corporation and by the renowned Ladies' College.

A large amount of work is done by the Gloucester School of Cookery in the elementary schools, and in some 40 centres throughout the county.

If London, Gloucester and other County Councils encourage domestic science, the same cannot be said of Glasgow. The City Council of Glasgow last year, from a sum of £10,000 devoted to technical education, allotted nothing for the education of her daughters in the duties of home-making, nor does that city consider the importance of the large industry represented by domestic service, so large that in London alone 250,000 women and girls are employed in it.

The great mass of girls in this country begin domestic science in the elementary schools. What is the result? Experience proves that it is insignificant *unless* it is supplemented by home training, which is in itself the outcome of generations of care in household work; and it is a fact that a girl who has done very good work in school in cookery or needlework may be found extraordinarily ignorant when she is left to herself, unless she has also been taught at home. We must not, however, despair. Time, with continual thought to overcome this difficulty, will eventually have its effect.

From the elementary school we follow the child to the housewifery schools that are now so often attached to our larger schools of domestic science. No doubt very real advantages are offered to girls who wish to learn and have some knowledge of how to attack their work. Here again we must possess our souls with patience and wait for the harvest to come back to us after many days. The public expect us to take girls of 14 for 6 months and turn them out professed cooks. In time we shall produce excellent cooks, house and parlour-maids, and general servants

for small or middle-class households. We have already produced them. But for the moment I must confess our housewifery schools for young girls from the elementary schools do not appear a complete success, owing to the age of the girls. When girls leave the elementary schools at 13 they go into places as general servants: this plan would do very well supposing we could defer the scholarships for two or, better still, three years. It may gradually be arranged for girls to take their situations leaving school; then at 16 or 17 to take up the scholarships of 6 months or a year in one of our housewifery schools. There would be, no doubt, difficulties to overcome in this system of deferred scholarships, but I am confident it might be made practicable. When this improvement is made, our housewifery schools will become institutions immensely elevating to the status of domestic service, which is so large an industry in the country.

The effect of domestic science teaching on girls from the high-class schools, who pay the full price for their education, is entirely satisfactory. It is impossible to watch the development of the housewifery schools for young ladies without feeling how universal and valuable a part it will become of the education of the future. In these schools, and through them, girls will learn conscientiously to administer large or small households of servants, to make healthy, happy homes for future colonists in Greater Britain, and last, but not least, to fit themselves for posts of housekeepers to institutions, and so on. With properly-trained housekeepers, how different would be the management of our workhouses, hospitals, commissariats, school boarding-houses and other public institutions! The qualities which girls from an educated class ought to inherit—qualities of consideration for others, honourable feeling and the habit of authority—must, with technical training, make them especially fit for posts of responsibility. We, who devote much of our lives to it, believe that this education is of great importance both to the individual girl and to the whole nation. It is the wholesome, natural life for a woman to marry and have children. In maternity she has a great profession worthy of her best qualities and her best intelligence. Any education which is likely to be productive of physical health, and therefore of moral and mental vigour to herself and her children, is of immense national importance. Individually, every girl would be wise to cultivate such knowledge and skill as will add to her power in building up the bodies and characters of her children, and in her influence over her husband. I maintain that such qualities as self-control, the cheerful care

for the health and happiness of the home, bright common sense, the love of good work for its own sake, are the results of this education. These are the solid qualities which most make for a woman's happiness and influence in life, and by which she may add to the happiness of the world.

Technical Education.

Frau Marianne Hainisch (Austria).

I AM proud to say that it was a woman, the Empress Maria Theresa, who laid the foundation of the present national education in Austria. In the year 1774 she signed the Schools Regulation, a work which had occupied her energies for years past. Two principles there enunciated are of the greatest importance :—

- 1st. That the school is to be a State institution, and
- 2nd. That the form of education is to be the same for boys and girls.

The son and worthy successor of the great Empress, the Emperor Joseph II., established the first lay training institution for female teachers.

The second period of advancement, namely that of the sixth decade of the present century, we owe to the united efforts of the ministry of that period, and of the most prominent German members of Parliament. Boys and girls in our board schools receive gratuitous instruction, from their sixth to their fourteenth year, in the following subjects :—religion, reading, arithmetic, writing, geography, history of their country, natural history, drawing, singing and gymnastics.

In considering the question of technical education (industrial and professional instruction), the first fact that meets our notice is that, with the exception of the university, the schools are of modern date.

It was when the decline of the trades became more and more perceptible that the Government erected an establishment which has exercised great influence over many schools founded since—the Imperial and Royal Austrian Museum for Art and Industry (1864). The drawing schools and courses for special instruction are connected with it. At first students of both sexes could attend these schools, but when the pupils be-

came so numerous that they could not all be admitted, it was decided that women were to be excluded, and since that time they can only attend as visitors. This only proves that the Austrian Ministry for Education has no great opinion of female industrial work, and that it does not concern itself with the training of girls for professions.

The syllabus in circulation amongst you shows the Austrian school system. Although it is only a sketch, you will find that it will make you better acquainted with the means of instruction in my country than any speech I could deliver.

The names of the schools which you find marked with a dagger indicate the public establishments to which girls and ladies are admitted; those without are private schools for girls. Most of them have been founded and are still supported by different unions. An asterisk at the side of the name signifies that the Government contributes to the support of that school. You see very few asterisks. The board schools are a monument to the provident care of the great Empress for women as well as for men.

The "Volks und Bürgerschule," the "Lehrer und Lehrerinnen Bildungsanstalt," the "Pädagogium," are the outcome of her work although she only founded the first.

The first object of education I hold to be the development of the intelligence in order that character may be formed both morally and mentally.

Personal independence, achieved by technical education, I regard as the second.

The third I believe to be the strengthening of the sense of family duty, and the acquirement of all knowledge necessary for the mother and the housekeeper.

The realisation of this programme must be the work of the home and school. It is generally supposed that character is chiefly developed by home influence, but it seems to me—and many facts of public life justify me in the opinion—that those influences are becoming less and less active for good. Dazzled by scientific and technical successes, parents attach the principal importance—especially in the case of boys—to progress at school.

They forget that all scientific and technical achievement is worthless, nay, even injurious, if it is not employed for moral ends by moral men.

The first form of technical education which women should demand is that which will help to make them efficient mothers and housekeepers. Therefore it ought not to depend upon the

mere chance of girls having been brought up in an orderly or a disorderly house whether they become good or bad mothers and housekeepers. And in the matter of housekeeping, women have in the first place to be taught all that concerns the bringing up of children, their education and support; the nursing of the sick and the purchasing of provisions. This had all to be taught theoretically in day and evening classes, and practically in the kindergarten and kitchen. Before she marries, every girl ought to be obliged to pass an examination in these subjects.

Believing that serious preparation should precede the undertaking of the duties of house management, I am also of opinion that everything of the nature of dilettantism should be excluded from the preparation for other callings. What is learned should be thoroughly learned, and what is done should be done in earnest. It is difficult for me to say what technical schools I especially recommend, as I maintain that all schools and callings should be open to a woman for which she shows the necessary aptitude and accomplishment.

Establishments where girls are instructed, and at the same time work, and where their products can be sold, appear to me as necessary as useful. I regard drawing-lessons received in common as a basis of such an establishment; in connection with a number of skilled workmen, opticians, watchmakers, engravers, bookbinders, compositors, turners, braid-makers, upholsterers, glove-makers, gilders, frame-makers, etc., might certainly be adequately trained, and female artisans would, undoubtedly, in the matter of taste, produce excellent work.

The following is the syllabus referred to by Frau Marianne Hainisch in her paper showing the Austrian School system :—

ESTABLISHMENTS FOR INSTRUCTION AT VIENNA.

Name.	Year of Foundation.	Number of Schools.	Age for entering in School.	Annual Courses.	Pupils—Boys.	Pupils—Girls.	
Kindergärten.†	1869	13	3	...	2,648	2,664	
Volksschule.†	{1771 1869}	228	6	8	{81,303	83,794	
Bürgerschule.†	1869	79	11	3	...	...
Städt. Lehrer-u. Lehrerinnen Bildungsansatt.†	{1771 1869}	jn. 1	15	4	177	194	
Lehrerbildungs-Anstatt des kathol. Schulvereines.	1891	1	15	4	133	...	
Lehrerinnenbildungs - Anst.	1871	1	15	4	...	185	
I. Ursulinerinnen.	1868	1	20	4	194	233	
Städt. Pädagogium.†	1786	1	...	...	...	162	
Lehrerinnenbildungs - Anst. des k.k. Civil - Mädchen Pensionats.†	1775	1	...	...	...	95	
Lehrerinnenbildungs - Anst. des k.k. Officierstüchter-Pensionats.†	1622	13	10	8	5,079	...	
Gymnasium.	1867	10	10	7	5,115	...	
Realschule	...	1	...	...	...	...
u.l. Realgymnasium.	1892	1	14	6	...	74	
Gymnasiale Mädchenschule.	...	4	10	8	...	(1894) 509	To one Lyceum the Government gives a grant of 8000 fl.
Mädchen-Lyceum.*	...	15	14	1-3	...	...
Fortbildungs-Curse.	1365	1	18	...	...	682	
Universität.	...	{1 katholische 1 evangelische 1 mosaische}	...	...	{190 26 95}	...	
(a) Theologische Facultät.	...	1	...	...	2,550	...	
(b.) Rechts. u. staatswissenschaftliche Facultät.	...	1	...	...	3,207	...	[matriculated. Since 1899 girls have
(c.) Medicinische Facultät.	...	1	...	...	767	...	
(d.) Philosophische Facultät.†	...	1	...	...	...	...

† 1894.

ESTABLISHMENTS FOR INSTRUCTION AT VIENNA.

Name.	Year of Foundation.	Number of Schools.	Age for Attendance.	Annual Courses.	Pupils— Boys.	Pupils— Girls.	
k.k. Technische Hochschule.	1815	1	18	...	1,199	...	The k.k. "technische Hochschule" is composed of (a) Ingenieur- schule; (b) Highschools for building; (c) for machinery; (d) for chemistry. Is composed of a farming, a forest, a technica and a universal school. Is composed of schools for painting, sculpture, architecture.
k.k. Hochschule für Boden- culttur.	1872	1	18	...	291	...	
k.k. Academie der bildenden Künste.	1892	1	...	...	277	...	
Kunstschule für Frauen u. Mädchen.	1897	...	...	...	...	109 (1898)	Painting, sculpture.
Conservatorium für Musik u. darstellende Kunst.*	1817	1	...	...	336	497	Three years for music and two for dramatic performance.
Kunstgewerbeschule der k.k. Museums für Kunst u. In- dustrie.	1868	1	...	...	208	26 Hospitali- tinen.	Is composed of courses for architecture, painting, sculpture, chemistry, wood-carving, gilding, etching, enshasing, lace- designing.
Lehranstalten der k.k. techno- logischen Gewerbe-Museums.	1879	1	...	...	891	...	Is composed of 4 sections—wood industry, chemical industry, metal industry, electrical industry. (The Government gives a grant of 40,000 fl. a year.)
Fachschulen für die gewer- blichen Hauptgruppen.	1879	4	14	...	3,370	...	Technical school for trade; frequented by masters, assistants and apprentices.
Fachschulen der Wiener Frauen- Erwerb Vereine.	1866	1	...	...	...	644	Needlework, hairdressing, cooking, drawing. This union sup- ports a Lyceum and mercantile schools, which are named under another heading.

FACHSCHULEN.						
(a.) k. k. für Kunststickerei u. Spitzenerzeugung.†	1874	1	...	5	...	98
(b.) der Mädchen - Unterstützungs-Vereine.	...	...	...	...	...	108
(c.) k. k. Zeichenschule.†	1874	1	...	1	...	62
(d.) k. k. gewerbliche Zeichen u. Modellschulen.	1878	3	...	1-1	276	...
(e.) Allgemeine gewerbliche Fortbildungsschul.	...	33	...	...	} 25,000	...
(f.) Gewerbliche Vorbereitungsschul.	...	71	...	...		...
(g.) Fachliche Fortbildungsschulen.	1870	28	...	...		...
Allgemeine gewerbliche Fortbildungsschulen f. Mädchen.†	1870	7	14	3	...	1,152
Wiener Handelsakademie.	1857	...	14 u. 18	3 u. 1	821	...
Handelschulen von Vereinen u. Privaten.	...	13	...	...	2,849	1,091
Handelschule d. kaufmännischen Vereins.	1894	...	14-18	2 u. 1	1,018	...
Zeichenschulen v. Vereinen u. Privaten.	...	9	...	...	229	249

These schools instruct girls for trade and mercantile business.

† 1894.

L'Enseignement Professionnel Féminin en Belgique.

Mlle. Du Caju (Belgium).

L'ENSEIGNEMENT professionnel, créé en Belgique par l'initiative privée, et encouragé par notre Gouvernement, a pris chez nous, dans ces dernières années, un essor magnifique. Je dois me borner à présenter ici un ensemble de faits précis et de renseignements statistiques concernant le but, le mode d'organisation et l'expansion de l'enseignement professionnel féminin dans notre pays.

SUBDIVISIONS.—L'enseignement professionnel féminin présente en Belgique deux grandes subdivisions :—

1. *L'enseignement professionnel proprement dit*, comprenant les écoles professionnelles, les cours professionnels et les ateliers d'apprentissage. Toutes ces institutions ont pour but de préparer la jeune fille à des professions féminines déterminées ;
2. *L'enseignement des travaux du ménage*, qui se donne dans les écoles ménagères et les classes ménagères, et qui a pour but d'initier théoriquement et pratiquement la jeune fille à l'exercice intelligent de ses fonctions de femme de ménage, de mère de famille.

I.—ENSEIGNEMENT PROFESSIONNEL PROPREMENT DIT.

BUT.—Notre première école professionnelle de jeunes filles fut fondée en 1865, rue du Marais à Bruxelles, par l'*Association de l'enseignement professionnel des femmes*. Elle fut nommée École Bischoffsheim, d'après l'un de ses plus généreux fondateurs.

L'*Association de l'enseignement professionnel des femmes* se proposait un but tout humanitaire, inspiré par un féminisme à la fois très généreux et très pratique.

Nos écoles professionnelles ont pour but de déterminer la vocation professionnelle de la jeune fille, de porter son choix vers un travail en rapport avec ses aptitudes, de lui apprendre son métier sous une direction intelligente et désintéressée, de lui épargner les contacts et les exemples dangereux de l'atelier, enfin, de l'armer le mieux possible dans cette lutte pour la vie, si dure dans le monde du travail féminin.

PROGRÈS.—Malgré l'évidente utilité de l'enseignement professionnel féminin, ses progrès furent très lents au début, parce qu'il eut à vaincre certains préjugés. Les parents n'admettaient pas que leurs filles dussent apprendre un métier ; ils auraient cru dérocher en les envoyant à l'école professionnelle. L'usage voulait que les jeunes filles, après avoir terminé leurs études à l'école primaire ou moyenne, se misent au courant des travaux du ménage sous la direction de leur mère.

L'école Bischoffsheim avait été créée en 1865.

En 1873, une seconde école professionnelle de jeunes filles fut créée à Bruxelles, rue du Poinçon ; une troisième, à Anvers, en 1874. Comme leur aînée, l'école Bischoffsheim, elles durent leur existence à l'initiative privée. Cependant toutes trois furent bientôt adoptées par les Villes de Bruxelles et d'Anvers comme établissements communaux.

Quelques années après, deux nouvelles écoles professionnelles de jeunes filles furent fondées : l'une en 1877 à Mons, par l'administration communale ; l'autre en 1886 à Verviers, par des particuliers.

Les chiffres suivants prouvent le développement que prit chez nous l'enseignement professionnel féminin, né en 1865 :

En 1884, il y avait 4 institutions professionnelles, dont 3 écoles professionnelles comptant ensemble 896 élèves, et 1 atelier d'apprentissage comptant 54 élèves.

Au 31 décembre 1898, il y avait 42 institutions professionnelles, dont le nombre se décomposait comme suit :

37 écoles professionnelles et 3 cours professionnels comptant ensemble 3.970 élèves.

2 ateliers d'apprentissage, comptant ensemble 95 élèves.¹

RÔLE DE L'ÉTAT.—Il n'y a point d'établissements de l'État parmi ces institutions. Toutes ont été établies par des particuliers, par des administrations communales ou des congrégations religieuses. Le Gouvernement veut laisser aux organisateurs toute liberté d'adapter l'enseignement aux besoins, et se borne à encourager par des subsides les initiatives heureuses, et à donner aux organisateurs les conseils nécessaires pour que l'école donne de bons résultats.

Le chiffre du subside annuel de l'État peut s'élever aux 2/5 des dépenses totales de l'école, déduction faite des frais de loyer et du produit du minerval. Le minerval est généralement peu

¹ On trouvera de plus amples renseignements statistiques dans le *Rapport sur la situation de l'enseignement industriel et professionnel en Belgique, 1884-1896* (ministère de l'Industrie), et dans la *Revue du Travail*, mars 1899.

élevé ; il y a des écoles professionnelles qui comptent un certain nombre d'élèves boursières. L'enseignement est gratuit dans les ateliers d'apprentissage.

De plus, l'État accorde aux institutions professionnelles un subside extraordinaire, qui peut s'élever à la moitié des frais d'achat et d'installation de leur outillage spécial, et qui se donne sur présentation des factures acquittées.

PROGRAMME.—Notre Gouvernement n'impose point de programme aux institutions professionnelles, afin de leur laisser toute liberté de s'organiser d'après les nécessités locales, d'après les besoins pratiques constatés par leurs fondateurs.

L'école professionnelle Bischoffsheim, rue du Marais à Bruxelles, a servi de modèle à plusieurs autres établissements ; un certain nombre de maîtresses qui enseignent actuellement dans les écoles professionnelles, y ont été formées. En examinant le programme de cette école-type, nous aurons une idée nette de ce qu'est l'enseignement professionnel féminin en Belgique.

La durée des cours est de quatre ans, mais elle peut être prolongée pour certains cours professionnels.

Les *cours généraux* sont suivis par toutes les élèves. A l'école de la rue du Marais, ils comprennent les matières suivantes :

La langue française ; la langue flamande ; l'arithmétique ; l'histoire et la géographie ; l'éducation, l'hygiène et l'économie domestique ; l'écriture ; le dessin et les ouvrages manuels ; le chant et la gymnastique.

Les *cours professionnels* sont actuellement au nombre de dix, à la même école :

Le dessin (spécialement le dessin de dentelles, de broderies, etc.) ; la peinture sur porcelaine et sur faïence ; la peinture sur éventails et sur étoffes ; la peinture sur verre ; la confection ; la lingerie ; la fabrication des fleurs artificielles ; les modes ; la fabrication des corsets ; le commerce (cours très complet, comprenant l'arithmétique appliquée, la rédaction commerciale, la tenue des livres, le droit commercial, la langue anglaise, la langue allemande).

Les cours professionnels de L'École de la rue du Poinçon à Bruxelles (très bien organisée aussi) ont pour objet :

Le commerce ; la confection ; la lingerie ; la broderie artistique et le dessin ; les modes ; la fabrication des corsets ; le cartonnage et la gainerie (écrins et boîtes de luxe).

Dans toutes nos écoles professionnelles, le cours de confection a une population énorme proportionnellement à celle des autres

cours. Les cours de commerce et de lingerie sont très suivis également.

COURS DE PERFECTIONNEMENT DE COUPE ET DE CONFECTION.—

Ce cours, créé en 1895 à Bruxelles, à l'usage des élèves diplômées des écoles professionnelles, est un cours particulièrement intéressant, une véritable école de goût. En quittant les écoles professionnelles, les jeunes filles sont généralement de bonnes confectionneuses ; mais elles pèchent encore par manque de goût et de style, elles ne savent pas assortir les toilettes.

Le cours en question comprend l'histoire du costume depuis les temps les plus reculés, l'explication de ses transformations sous l'influence des différents climats, et la description de la coupe des vêtements les plus caractéristiques des divers peuples.

ATELIERS D'APPRENTISSAGE.—Il y en a deux : l'un à Jemelle, pour la couture et la confection des vêtements ; l'autre à Bassenge, pour le tressage de la paille, qui est une industrie locale assez importante.

Ces deux ateliers sont annexés à des écoles ménagères.

CONCLUSION.—DESIDERATUM.—En somme, nous avons, en peu d'années, obtenu des résultats très considérables dans le domaine de l'enseignement professionnel féminin. Mon exposé me suggère cependant une observation, un desideratum. Il ne suffit pas de *généraliser* l'enseignement professionnel féminin ; il faut encore *l'étendre*. En général, nos écoles professionnelles féminines se ressemblent toutes, en ce qu'elles ne prévoient que les traditionnels métiers que l'usage et les mœurs ont jusqu'ici réservés aux femmes. Ce sont surtout ces métiers de patience, d'adresse et de goût, ces demi-arts gracieux de la toilette féminine et de la mode, où malheureusement l'insuffisance du salaire est aggravée encore par l'extrême irrégularité du travail, par des alternances de surtravail et de morte-saison, de chômage et de veillée.

Le moyen le plus sûr et le plus pratique d'émanciper la femme, c'est de la rendre indépendante par le travail. Le meilleur instrument d'une telle émancipation, c'est un enseignement professionnel bien entendu. On se plaint souvent des entraves que les mœurs, l'usage, la loi même, mettent parfois au travail féminin. Mais si l'on réussit à les enlever toutes, on n'aura encore rien fait, si l'on n'a en même temps doté la femme d'une habileté professionnelle suffisante pour que son travail la fasse vivre, et si l'on n'a pas multiplié les branches d'activité féminine par l'extension de l'enseignement professionnel.

II.—ENSEIGNEMENT DES TRAVAUX DU MÉNAGE.

BUT. — Les établissements spéciaux où l'on enseigne les travaux du ménage, relèvent aussi de la direction de l'enseignement professionnel, en Belgique. Nous considérons la tâche de la ménagère, de la mère de famille, comme une profession à laquelle la grande majorité des jeunes filles sont appelées, et qu'elles auront à exercer même en dehors et à côté de leur profession spéciale. Aussi, plusieurs de nos écoles professionnelles sont en même temps des écoles ménagères. Cette préoccupation de faire des jeunes filles des femmes de ménage capables, se manifeste aussi dans notre enseignement primaire, par l'organisation sérieuse donnée depuis quelque temps à l'enseignement des travaux à l'aiguille dans nos écoles primaires féminines et nos écoles normales d'institutrices, et par l'addition de l'économie domestique aux branches du programme.

Il importe, dans l'intérêt de la famille et de la société elle-même, que partout la femme de ménage soit à la hauteur de sa tâche. Dans les classes inférieures surtout, le rôle économique de la femme est prépondérant, au point que l'on peut dire, lorsqu'on voit prospérer un ménage ouvrier : "Cherchez la femme."

ORGANISATION. — Nos écoles et classes ménagères ont été créées toutes par des particuliers, des administrations communales et des congrégations religieuses. Le Gouvernement, qui estime très justement que l'action de ces écoles sera fort efficace pour améliorer la situation des travailleurs manuels, cherche à provoquer leur multiplication, et leur accorde des subsides.

Le subside annuel de l'État peut s'élever aux 2/5 des dépenses ordinaires. L'État intervient aussi par un subside extraordinaire, une fois donné, dans l'acquisition de l'outillage spécial ; ce subside peut s'élever à la moitié du montant de la dépense, sur présentation des factures acquittées. Pour le reste, les institutions ménagères subsidees sont soumises aux mêmes conditions, et jouissent de la même liberté que les institutions professionnelles.

Il n'y a point de programme imposé ; le Gouvernement se borne au rôle de conseiller, laissant aux organisateurs la liberté d'adapter l'enseignement aux besoins et aux mœurs des populations, qui ne sont pas les mêmes, par exemple, dans les districts agricoles que dans les régions industrielles.

Le programme doit être simple et partique ; il comprendra des cours théoriques et des exercices pratiques. Le Gouvernement recommande d'y inscrire :

1. Comme *cours théoriques* :

Des leçons d'hygiène domestique ; des notions d'économie domestique ; des notions de comptabilité ménagère ; l'explication du mode de lessivage ; l'explication du mode de repassage ; l'explication du mode de nettoyage ; la valeur nutritive des aliments usuels et des notions de cuisine.

2. Comme *exercices pratiques* :

L'entretien de la maison et des meubles ; le lavage du linge et des bas, le nettoyage des vêtements ; le repassage ; la cuisine ; la coupe et la confection des vêtements simples ; le raccommodage et l'entretien du linge, des bas et des vêtements ;—A la campagne : les travaux du jardin potager et le soin de la basse-cour.

PROGRÈS.—De nombreux comités de dames se vouèrent à l'œuvre sociale des écoles ménagères. Malgré leur dévouement et les encouragements de l'État, les débuts furent difficiles. D'une part, parce qu'on eut de la peine à recruter des élèves : les mères de famille trouvaient que l'école ménagère empiétait sur leur domaine, et n'admettaient pas que leur ignorance ou leur insouciance pouvait justifier cette intervention de l'école. D'autre part, il se trouva des pédagogues routiniers qui proclamèrent l'impossibilité d'un tel enseignement scolaire. Mais à la longue, les résultats ont répondu victorieusement aux objections des mères et des pédagogues.

En 1883, il n'y avait en Belgique que 2 institutions ménagères, comptant ensemble 90 élèves.

Il y avait, au 31 décembre 1898, 245 écoles et classes ménagères, fréquentées par plus de 9000 élèves.

Technical Education.

Mrs Hoodless (Canada).

WE have heard a great deal at these meetings about education for education's sake. This is very beautiful in theory, but when we come down to facts I venture to say that 90 per cent. of those who attend our schools seek education for its practical benefits, and so they learn to read simply for the pleasure of studying literature, and the majority learn these things because they know that without them they would be seriously handicapped in the battle of life. I do not know how it is in England, but in Canada only 7 per cent. of those who attend our public

schools go into the colleges or higher institutes of learning. Now, what shall be done for the 93 per cent.? It has been delightful to me to hear the unanimity of thought expressed towards manual training at this Congress; it is a growth of the advanced thought of this century. We have heard all about its value as an educational factor, and we must never lose that view, so, for my purpose, I shall come to the question, "How shall we secure this great privilege?" When I was asked to report for Canada on technical education, I was somewhat nonplussed as to be honest about the matter. We haven't any such education. When I wrote to the librarian at Ottawa for statistics, etc., concerning the question, he replied, "We haven't any." When I asked the Minister of Education what I should say about the matter, he replied, "Say we are preparing for active operations in that direction," and *we ars*. Five years ago such a question as manual training—including, as it must, sewing and domestic science for girls—was not heard of in Canada, only through occasional individual expression; but I hear, without fear of contradiction, that through the influence of the National Council of Women, together with the influence of our honoured President, Lady Aberdeen, through her high position as the first lady in the land, we have aroused such an interest in the question that meetings are being held, and the day I left Canada a special conference was held in Toronto for the purpose of establishing technical schools. Just here we find a difficulty. The Minister of Education, and the early promoters of the movement, are anxious to avoid the pitfalls into which nearly all the older countries have fallen, viz., establishing technical schools as isolated branches of learning; on the other hand, we have the utilitarian faction to contend with—those who wish to specialise and who do not as yet understand the necessity for an all round development in order to secure the highest type of specialisation.

However, as we have the Minister of Education on our side, we hope to establish technical education on the educational basis. I shall give you a brief outline of what we propose to do. We already have the kindergarten as the beginning of primary education; we propose to continue that training by paper folding, stick laying, clay modelling, drawing and similar methods for developing the artistic and executive ability. At about the age of 10 years we propose to introduce simple hand tools for the girls—the rule, scissors, needle, chisel and plane if they wish; and for the boys the various simple tools necessary for primary manual training. About 12 years of age the boys are to go into

the workshop and the girls into the laboratory of the home—the domestic science kitchen. We have a longer school limit than in England. Children must attend school until they are 14. A truant officer sees that this law is enforced. The majority, 93 per cent., leave school at the expiration of that rule or law, hence the value of manual training in the primary school, as through it the pupil discovers his natural aptitude, and is able to decide whether he or she shall go in for a literary education pure and simple, or enter a technical school for specialisation. Up to the age of 14 boys and girls should be educated on the same basis; after that, the life work must be considered, hence the value of primary domestic science in order to lay the foundation for more advanced knowledge in this direction, which should form part of the curriculum of every technical school and university as, I am happy to say, it does in the United States.

Technical Education.

Fru Hierta-Retzzius (Sweden).

THE remarkable changes that have taken place in our civilised societies require new methods of education and instruction for the young generation.

In former times children learnt in their homes, from the parents and the surroundings, or as apprentices of trades, the necessary knowledge and skill to prepare them to become useful members of their family and good citizens. The children were educated for practical life. Book-learning had but small place in their training.

In this century a revolution has taken place in the education of the nations. The introduction of public board schools, with compulsory attendance, has caused book-learning to be regarded as the most important branch of public instruction. At the same time, the great industries have done away with the former manual home work, and not the least feature of modern life is that such a number of parents have to leave their homes in order to work from morning until night in the manufactories.

In consequence the children are left to themselves during the hours free from school. They have been taught reading, writing and arithmetic, and several other good things at school; but the

is a specialist, though he may not know the term. But this division of labour, with its advantages in detailed production, carries with it the corresponding disadvantage of men-workers, that of limitation of breadth of view of production. *Per contra*, the feminine organisation of all production into consumption, which has always been the main practical business of women, carries with it the disadvantage of deficient specialism; and so on the plane of higher education it explains and justifies her claim for admission to the specialist schools. But this admission gained, her next step is to recognise that she has pre-eminently the qualities of her defects; and that if craftsman or man of science be alike more easily a specialist than she, she is so much the more easily an organiser than the workman, much more easily a generaliser than the man of science, more able to see life and action as a whole. So the simplest woman is so far an organiser and generaliser, that is a moralist and a philosopher, though without ever thinking of these terms. "Il faut qu'une femme dit des clartés de tout."

Let us put this more concretely, and with a perfectly definite instance. For the past hundred years the official professoriate have been organising their doctrine of political economy as the "science of the production, distribution and consumption of wealth," and the university woman reads this up for her degree examination abreast of the male student, without anybody thinking of their distinction of sex. But even the professoriate are no longer resisting that external criticism of their science which makes not production but consumption fundamental; and which studies workmen's (that is working women's) "family budgets" before the economy of manufactures or the intricacies of exchange. Now, what is this but an abandonment of the standpoint of the specialist thinker, and a new start from the standpoint of the simplest concrete housewife? And if so, is it too much to look forward to a view of the higher education of women which will develop feminine common sense for real life, instead of the at present more widely current one of memorising academic misunderstandings for the sake of momentary distinctions?

If space and time allowed, a similar thesis might be justified for every science; thus, for instance, the outdoor botany or natural history unconsciously taught by a country nursemaid to her mistress's children is nearer the best evolutionist teaching, from Darwin's epoch-making books to Arthur Thomson's accurate yet poetic annuals, than is the pre-Darwinian type-dissection

officially stereotyped alike in London, Cambridge or Edinburgh. The old university of egoistic specialism for egoistic careers has no doubt to be developed, and that rightly, and at every point ; yet it has to be transformed and informed with a new spirit also, that of general outlook, of social service. And for this, a main hope—perhaps the main hope—lies in the higher education of women.

DISCUSSION.

Miss Jane Faulton said she had set herself to learn how to train her pupils, first in the kindergarten, then in the elementary school, and then in the upper school.

Miss Mary Q. Brown spoke on education among the coloured women of America. The negro race, she said, had an anterior barbarism for a 1000 years, and 250 years of the most abject slavery in America. They were not allowed to read or write, and it was a crime punishable by imprisonment for anyone to teach them, so that at the Emancipation there was not one woman of those 4,500,000 who could write her name or spell a word of one or two letters. On the kind philanthropy of the North throwing open its doors, men, women and children went into the schools and learnt side by side, and to-day 25,000 were teachers, and there were 2,500,000 coloured children in the schools of the Southern States.

Mrs Bryant explained that by her remarks with regard to the position of women teachers she did not intend to imply that elementary teaching required a less efficient teacher than more advanced work. It was a matter on which they must enlighten public opinion. The public must be taught to calculate the cost of girls' education at a higher rate than at present.

CO-EDUCATION.

(A) IN SCHOOLS.

(B) IN UNIVERSITIES.

LARGE HALL, WESTMINSTER TOWN HALL.

SATURDAY, JULY 1, MORNING.

MISS MAYNARD in the Chair.

Co-education in Schools.

Madame Pieczynska (Switzerland).

THE leading consideration advanced in favour of mixed schools is the need of creating between boys and girls habits of a harmonious and fraternal companionship. The advent of a new fellowship between the sexes is in the eyes of many the most urgent call of our time.

It is objected that, while equal in dignity and importance, and equivalent in their intellectual powers, man and woman are dissimilar in the modes of their mental activity. Each sex has a genius different from the other, and its characteristics, precious attainments of civilisation and of culture, should be carefully conserved to the race by a different education.

This argument deserves great attention. So tenacious is the prejudice according to which progressive women disregard the characteristics of their own sex and are actuated by a desire of imitating the other, that it seems necessary for us to proclaim that nothing is farther from our thoughts. Imitation of the masculine is a childish bent, belonging to an epoch of transition, which progressive woman is rapidly outgrowing. In fact, such imitation is a malady not of the new woman, but of the old, betraying as it does an inveterate belief in woman's inferiority and in man's enviable pre-eminence.

The question is, How can womanliness be cultivated aright? Is it side by side with, or apart from, manliness? How can it grow truest to nature, most spontaneous and wholesome, unadulterated in its essential features and most free from artificial ones? Is it by being brought up in a select temple, illumined—even *algiorno*—by lamps well chosen and numerous? or is it by being brought out into the light of the day, to partake of the sun that shines for all?

Separate education places the child in an artificial world, composed only of its likes, and can prepare it for future associations not otherwise than by theories and in imagination. Affording to neither sex the natural corrective to its own bent, isolation allows their peculiarities to degenerate into excess and to become defects of the types.

Obviously, the application of co-education offers the least difficulty in the early years. Small children differ not principally as to their sex, but much more as to the mode of their awakening to mental life. They require to a high degree an individual treatment; but the art to individualise is becoming more and more the criterion of fitness for an elementary teacher; and, with the help of modern methods, which leave them, more than the old routine, freedom to this purpose, they can be said to do justice not only to the masculine and feminine divergences, but, indeed, to each child's particular mental condition.

The differences between boys' and girls' minds at that age are said to consist in the greater precocity of the girl, her quicker receptiveness, and in the quieter attention of the boy. The effect of these tendencies upon each other cannot but be a good one.

Beyond this preliminary stage, however, new necessities arise. The general development of the child's faculties ceases to be the sole object of the schools; the choice and the range of the studies begin to be influenced by views of a future destination.

Often from the twelfth year, or even earlier, *specialisation* begins, and, under the pressure of ambition or of need, the general purposes of education sink into the background whilst the child is caught, as it were, into the wheels of a machine which pushes it with all speed to its goal, whether to the university, the learned professions, the army, business, or the farm.

Now that women have asserted their right to equal opportunities, now that they have claimed and were obtaining access to most of the professions hitherto beyond their reach, they required admittance, also, to the paths wherein adequate pre-

paration could be gained to the same. More specialised training and a thorough competence on all the lines were the aims which their highest aspirations, and, indeed, necessity, commanded them to attain. How shall these be granted them but by the admittance of their daughters to the schools now existing, so that they might fall in, step by step, with their brothers in the different lines of their preparatory studies.

In concluding, Madame Pieczynska submitted the following propositions :—(1) Co-education is the best means of introducing both sexes to a life of fellowship and of collaboration ; it is conducive to morality ; it favours true manliness and womanliness, and has a character-training influence. (2) Its application meets with no difficulty among children under twelve years of age. (3) It could be carried on, with advantage for both sexes, to the threshold of the university, provided the specialisation of studies did not begin before the fifteenth year, and fair room was allowed for manual, physical and æsthetical culture. (4) The modifications thus implied in the present curriculum of public schools are as necessary for the boy's sake as they are essential to the prospects of co-education.

Co-education in Schools.

Fru Ragna Nielsen (Norway).

IN a co-educational school, as in a good home, both paternal and maternal influences and direction should be felt, and the pupils should live together, like brothers and sisters, an industrious, spontaneous, happy life, such a childhood's life as will best prepare them to be able workers in life's larger field of action.

Hitherto schools have been conducted as if the sole aim of education were to turn out men and women, and not to develop the highest type of humanity. And though here as everywhere else life itself modifies and corrects the errors of human systems, this failure to understand what should be the object of school education has retarded the progress of humanity and stood in the way of intelligent sympathy between the sexes, thus frustrating their highest aspirations.

Of course, the mere fact of a school being co-educational is insufficient in itself. The association of boys and girls in a school when they are to grow up side by side only supplies the

eternal conditions. It is the manner in which they are applied which is the question of real importance.

In a co-educational school, as in a home, it is the spirit pervading it which makes its excellence or inferiority. It is not sufficient to bring boys and girls into the same school and tell them to grow up together. The desired end will not be attained in that way. A separate school, with teachers, men or women, whose personal character rouses all that is best in their pupils, will have more pedagogic success than a mixed school with teachers unfitted for their vocation. But given teachers eminently fitted for their tasks by character and understanding, they will find that in a co-educational school it is easier than in a separate one to impart to them their own standard of liberal culture.

Those who have never seen co-education practically carried out felt an uncertainty as to the moral effects that would result from the companionship of boys and girls, young men and women. Observation has convinced them that there is no cause for anxiety in this respect. Even the opponents of co-education have admitted that in what may be called second-class co-educational schools, although no high standard of character had been reached, they were unable to discover any pernicious effects resulting from the companionship of boys and girls.

Of course it sometimes happens that an affection springs up between a boy and a girl which eventually results in marriage. Is this to be regarded as a misfortune in itself? It seems to me the young people have more chance of becoming acquainted in a school than in a ball-room, and there is less danger of their mistaking themselves and their feelings. Observation also shows that young people who are thrown together from childhood in a mixed school grow up with a feeling of comradeship which rarely develops into tenderer emotions.

We prefer mixed to separate schools on the assumption that the presence of both sexes in a family of children is a fortunate influence in their education which should be supported and not interrupted in their school life.

Secondly, we prefer the co-educational school because separate schools have a natural tendency to foster the faults and shortcomings peculiar to each sex.

Finally, we prefer the co-educational school because we wish childhood to be joyous. A school should be full of sunshine, and there is little of it in a motherless home.

Co-education in Schools.

Frau J. Palmgren (Sweden).

THE mixed school is not merely an assemblage of boys and girls, but a school which instructs and educates, which develops the whole man, the faculties, understanding and will—in a word, the character; and, in so doing, instructed and educated boys and girls together in the same way that brothers and sisters stand together beneath the paternal roof.

The fundamental principles which form the basis of the Swedish mixed school may be given as follows:—

1. The co-education of girls and boys;
2. A careful attention to the moral development of the pupils;
3. The development, not only of the understanding, but also of the heart (the character);
4. The gradual increase of independent work done by the pupils;
5. The development of the pupils' individual dispositions;
6. The reduction of study hours, to the advantage of obligatory, practical work (sloyd, handiwork, etc.), gymnastics and singing;
7. Freedom of choice in all subjects of study in the respective classes;
8. The grouping of subjects in accordance with the pupils' mental development;
9. Improved methods of instruction, especially in the teaching of languages, singing and drawing.

The opinion in Sweden, Norway and Finland is, almost unanimously, that co-education, at school or the university, has not been injurious to morals. This opinion is held by all the teachers, men and women, who teach, or have taught, in mixed schools, and the correctness of the idea of co-education is emphasised by the fact that it is held in so confidently in those countries where the system has been proved.

The hygienic point of view of the question has been warmly discussed, especially in the United States of America. There the opposition was very sharp, especially on the part of a certain Dr Clarke. He issued, in 1873, a book called *Sex in Education*,

in which he asserted that woman, as woman, would be injured partially, or altogether, in consequence of her general weakness, should she venture upon competition with man in his studies. This theory met, of course, with opposition from many quarters, when not only the headmasters at the high schools where women were taught, but doctors also, protested most warmly against Dr Clarke's unproved assertions. Clarke's error has since been clearly demonstrated by means of later and thorough investigations, and the general opinion seems to be that well-arranged studies, pursued together with men students, do not injuriously affect the health of women. There has been no real difference of opinion in America concerning co-education in the early stages of school life. But comparisons and conclusions should be adopted with great prudence when these are based upon American reports, as in that land manners, customs and other circumstances are in many respects widely different from European conditions.

The opposition in Sweden and in other countries of Europe has been chiefly directed against co-education during the transition period of youth. The Girls' Schools' Committee, appointed by the Swedish Government in 1885, has expressed itself as against co-education in private schools and State schools in the places where, on account of the largeness of the population, separate girls' schools are able to exist. It has been urged, against the report of that committee, that sickness at the Swedish girls' schools had quite other causes than the studies, and that such an argument cannot be employed against co-education, as girls' schools have hitherto been, and still are, separate schools. The danger of overwork, which it was thought might arise in consequence of the competition with the boys, we may consider as being counterbalanced by the fact that girls, as a rule, are both physically and mentally superior to boys of the same age.

The experience gained in mixed schools has proved that boys and girls sometimes—but by no means always—show some difference in the manner in which they receive instruction, but that common school-work furthers, in a high degree, the development of the better qualities of both, thereby considerably neutralising the worse, and as a consequence of this the progress in studies becomes greater and the behaviour better, and the whole work of instruction a lighter and more thankful task.

DISCUSSION.

Mrs Ralph, on Co-Education of Codigmore College, Wargrave-

on-Thames, said: The co-education of boys and girls is the most important and far-reaching question connected with education in England at present. I was, therefore, somewhat disappointed to find our meeting fixed for the end of a week of meetings so absorbing and interesting as those we have attended in this section. But as the days have passed I have been glad that the discussion of co-education had been postponed, because our faith in it receives fresh stimulus from every broad philosophical and humanitarian expression of the teacher's ideals and aims. We derive from all such utterances ever-fresh arguments for our belief that the co-education of boys and girls from infancy, to and through the university stage, is not only natural, rational and possible, but is imperatively necessary, if the teacher's highest aims and ideals are to be fulfilled in the best good of the pupil.

For example, nothing has been more strongly insisted on by educationalists speaking in this hall during the last week than this great truth—that we educate not merely to make good servants or good workmen, not only with a view to a “useful career” or a “station in life,” but to draw out the faculties of the *whole* human being as a groundwork of CHARACTER and a preparation for LIFE. We aim, it has been said, at giving the whole rounded human being—body, soul and spirit—“the power to ‘burgeon out of all within it’ into ‘the image of God.’” I accept every word which has been said to that effect. I gather them all up, and focussing all their wealth of meaning upon this question of co-education, I assert that you cannot cultivate the *whole* human being to its most harmonious and best-proportioned development in a social atmosphere from which you have eliminated half its natural constituents. You cannot train for life if you deprive your pupils, at their most formative and receptive age, of all practical experience of that which is destined to be the strongest human force in life—the influence of sex on sex. You cannot help your pupils to the formation of a well-balanced character if you arbitrarily deprive them of that which is intended by nature to be a great aid in the formation of character, as it is bound to be a great test of character—the social intercourse of boy and girl, of man and woman. Matthew Arnold tells us that “conduct is three parts of life.” Surely we may add that three parts of conduct is the relationship of man to woman, and of woman to man. Our own everyday experience shows us that for one case in which a man or a woman fails in the effort to win a livelihood, a dozen make an incomparably more disastrous failure in their relationship to the other sex. Through ignorance,

through half-conscious contempt, through false ideals and the worship of impossible heroes and heroines, through sheer want of understanding of the one by the other, through lack of sympathy and of the spirit of *camaraderie*, the sum of human misery is every day increased, and the work of the world is marred.

These difficulties are patent enough to many people who would on no account accept co-education as a solution of them. "A girl," said (in effect) a well-known headmistress a few years ago, "ought to know something of men. Let her read poetry." Now, a good man is "better than all the poems that ever were sung or said"; but there is a good deal about the best men which does not lend itself readily to expression in poetry. "I am so glad you teach your girls to play cricket," a mother said lately to the headmistress of a girls' school; "it will be so nice for them to be able to talk to young men about it when they go into society." Such superficiality in knowledge, and such second-hand acquaintance with the facts of life as these ideas imply are utterly at variance with the true objects of education. As those true objects gain acceptance, co-education is seen to be a logical necessity.

It was in this belief that, 12 years ago, Dr Ralph and I started a private school for the co-education of boys and girls from the kindergarten to the university. At the express request of the Education Committee I proceed to describe our work and its results. Let me emphasise, first of all, that the education of our pupils has been continuous from the first stage to the last. In the immense majority of cases we have had our pupils over those crucial years between 12 and 18 which have been a subject of distrust even to those who advocate co-education at earlier or later stages of school life. In the suitability of the system to these 5 or 6 years of life is the crux of the co-educational question in many minds. Our experiment has been the more complete because our pupils have been mostly boarders, living under the same roof, sharing the same teaching, sitting together in the same class-rooms, taking their meals together in the college hall, sharing the exercises of the Debating Society, the choral class and the house concerts, and uniting in indoor games and in outdoor games when convenient. In short, the life of the college resembles that of a large house-party in a well-ordered English home, so far as social constituents go; we merely substitute school-work in the morning and games in the afternoon for the employments of later life. For several years past the college has been a centre for the Oxford Local Examinations, and the pupils

prepare for them in common throughout the several forms. Matriculation at London University is regarded as the leaving examination of the school, though pupils, both boys and girls, have been successfully prepared together for the Inter. Arts and B.Sc. of London, as well as for entrance at Oxford and Cambridge. The girls are drilled separately from the boys, take needlework apart, and have more time for music. As for games, the boys play cricket and football with no lack of zeal and success, as witness the fact that, three years in succession, they were in the semi-final round of the Gloucestershire Challenge Cup competition in football. The girls play hockey, or golf and tennis.

Co-education does not mean absolute coincidence of pursuits any more than the duties of later life do. But it does secure, if properly carried out, that each sex lends its natural and legitimate influence to aid in the development of the other. The boys have often gratefully referred, in replying to cricket and football toasts, to the help and encouragement given them by the presence of the ladies on the field. On the other hand, the boys have shown a keen interest, which could not be otherwise than salutary for them, in the success of the girls' matches with opposing teams. Occasionally games are played together, tennis frequently, and picnic and boating excursions usually comprise the whole household. The daily papers are read aloud at breakfast or tea-time, and special addresses are given on topics of public interest, such as the Dreyfus Trial, the Peace Conference and the International Congress of Women. On Sundays a custom has grown up of brothers and sisters going for walks together, and it is interesting to watch how naturally the home life of these children is perpetuated by such means. A simple form of divine service is in use in the college on Sundays. Systematic efforts are made every year to help two philanthropic institutions in London, and to give help in the neighbourhood of the school when practicable. In all of these the men and women of the staff, and the boys and girls, take a share, according to their age and abilities. Co-education necessitates a mixed staff, and that is a strong argument for the system. It is possible that it makes more exacting demands upon the moral qualities, the sympathy and the sagacity of a teacher, but the raising of our ideal of the teacher is an advantage to the taught. In return, co-education brings more life and colour into the routine of school-work; it eliminates hysteria and restores the ozone of natural life to an atmosphere depleted by ancient monastic customs.

In conclusion, and as the result of 12 years' close and

anxious scrutiny of the practical working of this system under crucial conditions, I am prepared to endorse everything favourable to co-education which has been said in this hall. It is a work which leads directly towards the fulfilment of our best hopes for the human race.

Discussion on Co-education in Schools in Denmark.

Mrs Dagmar Hjort (Denmark).

IN Denmark co-education is by no means a thing new and untried. In our country schools co-education has always been the rule. As early as in the eighteenth century such schools were founded in many places, and at the beginning of the nineteenth century gratis and obligatory education was introduced all over the country. Now, as the greater part of the inhabitants of Denmark are farmers, we may say that for nearly a century the greater part of Danish children have received co-education. But in the towns we have always had separate schools for boys and for girls.

As to secondary education, all public schools, whether founded by the State or by the townships, always have been schools for boys alone. Girls of the middle and higher classes formerly received their education either at home from a governess—which was considered the most fashionable—or at smaller private schools, the teachers of which generally were inferior to those of the schools for boys as to training and knowledge. The girls were taught modern languages, history, and a little arithmetic, but neither mathematics nor physics. By-and-by, however, we had large schools for girls, where the teaching was founded on firmer principles; and of late the girl-schools—especially in Copenhagen and our few larger provincial towns—are by no means inferior to the schools for boys. But in the smaller towns such schools could not exist, because the necessity of higher education for the girls was not yet generally felt. To those parents who were willing to satisfy the increasing claims of modern times as to the education of their daughters, the only way of doing so was to send their girls to Copenhagen, which was to many of them too expensive.

Therefore we began after 1880, not from pedagogical but

from economical motives, to introduce co-education into several smaller towns—that is, in a very limited way. The boy-schools were opened to the girls—sometimes only the higher classes of the boy-schools—in order to admit the girls to pass the finishing examinations of the schools. But as soon as they were out of the schoolroom the girls were kept separated from the boys. Of course this arrangement can hardly be called co-education, and is, from the pedagogical point of view, of no great consequence. Still, in some other towns, the girls were admitted to the schools for boys without restraint, from the lower classes and upwards; here co-education may be considered really introduced, and it has proved satisfactory everywhere when tried in good earnest.

In Copenhagen and in the few larger provincial towns circumstances were different. Here no economical considerations have made co-education a necessity, and as to the pedagogical results of it, people are generally rather sceptical. In spite of the experiences made in the country schools, where co-education has always existed, and in the smaller towns where it has been introduced with success in the later years, yet the greater part of the inhabitants of Copenhagen look upon it as something new and untried, and “don’t like to have their children experimented with.” And experiences from other countries are not taken into consideration. I will not speak of America, which is so far away, and where it is thought that circumstances differ so widely from ours that no conclusions can be drawn from comparisons. Even the evidences from countries so near akin to us as Sweden, Norway and Finland are not heeded, because people have generally beforehand formed their ideas on this subject. And yet the evidences from our own smaller places, where boys and girls are taught together, agree with those from the other Scandinavian countries where co-education has progressed better than with us. In fact, the opposition against co-education comes from those who don’t know it. All who speak from experience, parents as well as teachers, are satisfied with it. Co-education, when once introduced, has never again been given up. Some persons have been afraid of moral dangers, difficulties in the way of discipline, and over-exertion of the girls. But no such things have happened.

From all parts we are told that co-education will counteract rudeness in the boys and silliness in the girls, will call forth a free and pleasant fellowship between boys and girls, will make it easier to keep discipline, and will make lessons more lively and

attractive, both to teachers and to pupils. The difference which may be found between the mental powers of boys and girls is much smaller than the great difference of faculties between individuals which will always manifest itself in a school. Over-exertion in the girls is not observed, at any rate not more than in schools for girls alone, perhaps less.

Of course a good many persons would like to see co-education tried in Copenhagen. But school managers, gentlemen as well as ladies, who have to live upon their schools have not hitherto had courage enough to run the pecuniary risk. They were afraid it would meet with too much criticism and distrust to find the necessary support.

However, to give the idea of co-education a chance in the capital, Miss Hanna Adler, M.A., a lady who does not need to think of the pecuniary side of the question, in 1893 founded a school for boys and girls together. At the beginning she only had the lower classes, but she intends to make it a regular "Latin School"—that is a school where the pupils are prepared for the university. Her school has been a real success. The parents who have tried the experiment are very well satisfied; still, Miss Adler's example has not been followed by other school managers. But certainly the time will come when more schools will adopt the system of co-education.

During the later years our schools for boys and for girls have become more like each other. In the later years ladies also have become teachers in the private high schools for boys, as always there has been gentlemen teachers in the schools for girls. The rudeness which formerly pervaded among the boys has diminished, and they are treated with less severity than in the old times. The course of study in schools for girls is the same now as in those for boys. To make the education of boys and of girls as alike as possible was necessarily the first step. The next one will doubtlessly be to join the co-ordinate schools for boys and for girls into one, then co-education will be the rule.

Co-education in Universities.

Dean Louise Brownell (United States).

THE last report of the Commissioner of Education in the United States, 1896-7, records over 15,000 women undergraduates in co-educational colleges, and over 37,000 women in both under-

graduate and professional schools. Of course, this very large number of women studying in our colleges goes to prove, in the first place and at once, how very many institutions call themselves by the name of college through the United States; and, indeed, the carelessness with which the title college has been bestowed is a thing the American has to answer for not unfrequently on this side of the water. We are not likely to remain unconscious long at a time of our defects in this respect. But we may let that matter pass for the nonce, since the question of interest to us at the moment is irrespective of the grade of college, and concerns solely the numbers of young women studying with young men; and of these we are forced to number over 37,000 as the total in America to-day.

Oberlin was our first college to start on this policy; then it was followed later by the University of Michigan, and a little later still by the university which I now serve—Cornell. All the State universities now admit women on the same terms as men. Between the opening of Cornell's doors to women and the next movement of welcome to them from the greater universities—that is, roughly speaking, from 1870 to 1890—falls the period of rapid development of the great women's colleges. Then, with the demand which these created in their well-trained, ambitious students, who, after the B.A., naturally desired to move forward in graduate work, came the next great change which has taken place within the past decade. Two of our greatest universities—Yale and the University of Pennsylvania—have admitted women to all of their graduate work; Harvard and Columbia have acknowledged, as the equivalent of their baccalaureate degree, the degrees of Radcliffe and Barnard Colleges, and have admitted women to at least some of their graduate classes together with men; and our two youngest great universities, Chicago and Leland Stanford, have been founded, offering to women and men identical advantages and opportunities. Roughly speaking, then, again—for I have not time to-day to make minute statements of detail—undergraduate co-education is the universal rule in the colleges and universities, great and small, outside of the Eastern and North Atlantic States. In these latter graduate co-education only may be called the rule.

Concerning undergraduate co-education, however, there is very much that may be said. The arrangements for the life of the women students vary in our different colleges. The usual provision is for women students to reside either near the university in the town, where they are under the restrictions of

usual home life, or in dormitories provided for them by the university, over which it assumes the responsibility. Both of these arrangements are in practice in our best co-educational universities—the former, for example, in the University of Michigan; and the latter, the separate women's dormitories, for example, in the University of Chicago, and in Cornell.

The average girl has been educated in grammar school and in high school always with boys, has learnt to know them well, has had friends among them, has been in daily, hourly intercourse with them. What can be more natural, more normal, than that she should not withdraw herself, at the age of eighteen, for four years to a community of women alone? Than that she should continue as she has begun—in daily intercourse with men as well as women, with whom she has always been thrown, with whom she will always be thrown throughout her life?

In theory as well as practice the girl who chooses co-education has two arguments which, in the end, I think, are going to prove unanswerable, and will in my belief insure the ultimate prevalence of university co-education in America. The first of these is that co-education ideally arranged for and managed offers to women, intellectually and socially, *a more normal life*. American parents will not very long remain content to give their daughters, and their daughters will not long remain content to receive, anything in education short of what is absolutely the best.

This is the final fact, the ultimate reason why co-education must win in the end. Women want the best, and this best cannot be duplicated—the endowments of the greatest existing universities, their immense plant, their libraries, their great teachers; above all, that indescribable something which we call their atmosphere. It is not physically possible to duplicate these things. Even were it physically possible to duplicate them, as a mere matter of economy, the country will not ultimately afford to it the same work twice over at twice the expense. The work is being done fully for American men, and already in part for American women; ultimately it must be done for American men and women alike, and at the same time.

DISCUSSION.

Miss Mabel Hawtrey said: People, I am told, advocate co-education with a view to promoting the equality of the sexes. Now, this is an object with which I have very little sympathy,

as I have no wish to climb down and place myself on an equality with man. I would much rather stay where I am, in the position he has given me, and personally I shall be quite satisfied if he continues to look up to me.

Of course, the best educational advantages ought to be given to both sexes, but I fail to see how this will be done by establishing co-education in our schools. In kindergartens and universities it may work well, but in schools it is impossible, because during the years that a boy or girl is at school the physique is in process of formation, and the female organism is different from that of the male. I consider she is the one who will be first sacrificed by co-education. A girl cannot be given the same education as a boy, for she is physiologically different. Besides, it must be remembered that the reproductive function forms a more important part in her organisation than in his, so that if her training is to be beneficial it must be made subservient to that which is essential for the healthy development of all her powers.

A girl's physique is slow in maturing, and is of such delicacy that any part may be easily overstrained, and this may have the effect of impairing its powers for life.

For example, if a girl's brain, which is quick and active, is worked to its *full* power while she is maturing, it will be cultivated to the detriment of other parts of the body. The practical result of this is shown in one of two ways; either the whole economy is exhausted by the strain that is put upon the brain, and a girl in course of time becomes utterly shattered and anæmic, or the blood is utilised too exclusively to feed the brain, and other organs, being deprived of their due nourishment, act imperfectly, and may even become stunted in their growth.

The only safe way of guarding against such mistakes is by following the plan which is in force in some of the best girls' schools in this country. There we find an exact record is kept of the health of each girl. This is done in such a way that she herself is not conscious of this supervision. Certain regulations are enforced which give the authorities the information they require, and the physical and intellectual training of the girl is arranged accordingly.

It is not possible for the physical nature to mature healthily unless latent sexual potentialities be borne in mind, nor for the moral and intellectual powers to acquire their full strength without careful consideration of physical evolution.

Co-education is a system of training which does not fully recognise the sex characteristics, and therefore it is not suitable

for boys and girls while they are maturing, as the differences of their respective powers and subsequent development are not kept in view. It tends to encourage woman to neglect and undervalue that part of her organisation which she holds in trust for the generations to come.

The fact that the female organism is different to the male seems to be entirely overlooked by those people who advocate co-education, but I have studied the matter very carefully and I do not think we should be justified in considering this difference in the construction of man and of woman as merely a freak of nature. On the contrary, it really appears to be quite one of nature's fundamental laws.

Mrs Sheldon Amos said the objections to co-education appeared to be mainly theoretical, and felt by those who had no practical acquaintance with the schools. The witnesses before the Royal Commission even showed these prejudices. One said that from 8 to 12 it was very good, but would not do beyond that age. Another said from 12 to 16 it was very good, but would not do before or after those ages; and another that from 14 to 18 it was very good, but would not do before or after. In each case they were quite certain their own experience was good, but they were doubtful about other people's. At the bottom of most of the difficulties were endowments. The men who had the voice had the endowments, and were not going to share.

Miss Howell quoted the principal of an American college as describing colleges of men as barrack life and colleges of women as semi-convent life.

Miss Georgina Robertson said co-education was the practice in Scotland, and had been accused of causing immorality. She was satisfied there was not so much immorality in Scotland as in other countries, and that what there was was not caused by co-education, but by education stopping short too soon.

Miss Lumsden said that all over Scotland there was a great prejudice against women when they came forward for public life. One reason of this was, she thought, because within the primary and secondary schools the women teachers were in such a bad position. She mentioned this so that when they were pressing for co-education it should be remembered that it had existed for centuries in Scotland and had not produced a good result in the way she had mentioned.

Miss C. I. Rice said if co-education was to be adopted at all it must be adopted thoroughly and really, and not in any way

made a pretence of. If boys and girls were to be taught together at all it must be on the basis of perfect freedom.

Miss Ida Harper (Washington) said she could not help reminding the lady who said she was satisfied with the place in which man had put her, that he had not put her on a public platform addressing an audience. The same struggle was made to secure that right as was being made to secure co-education, and in face of the same prejudices. The statement could not be contradicted that the co-educational colleges were without scandal, while co-education gave a force and character to women which they could not otherwise obtain.

The **Chairman** asked Mrs Nielsen whether the position of women teachers had improved in Denmark. She replied that her experience had been too short for her to say anything definite on the subject.

The **Chairman** asked if it was a rule to have a man at the head of a mixed school.

Mrs Neilsen replied that there were two schools at Christiania. She was the principal of one and a gentleman was the principal of the other. Asked what was the position of women teachers under the male principal, Mrs Nielsen replied: "The same as gentlemen teachers hold under me."

Mr Charles G. D. Roberts (Canada) spoke strongly in favour of the system of co-education from his own personal experience of its results. He had become so convinced of its advantages that he had been largely responsible for its adoption in Dalhousie University.

Mr Badley said it was the separation between the ages of 14 and 19 which tended to produce the exaggerated contempt of one sex for the other, and after those years were over the exaggerated sentimentality and tenderness with which the sexes after separation came together again.

TRAINING OF TEACHERS.

(A) FOR GENERAL TEACHING.

(B) FOR SPECIAL SUBJECTS.

LARGE HALL, WESTMINSTER TOWN HALL.

MONDAY, JULY 3, MORNING.

MISS ALICE WOODS in the Chair.

Miss Alice Woods said that secondary education having hitherto been entirely in the hands of private enterprise, public opinion had never been set in the direction of the training of teachers. They in England had always, in a dim, groping way, realised the fact that education did mean training of character, but they had placed their hopes for that training almost entirely on the playground, and not on the schoolroom. They even heard fathers of families say they sent their children to school, not because they would learn much but because they would come away fine manly fellows. It had dawned on them now that one of the most important factors in education was the sort of ideas introduced into the child's mind. The value of ideas had come upon them in its fulness only of late, and the more it took hold of the nation the more willing they would be to have the teachers of their children carefully trained. Another reason why the training of teachers had not taken hold in England was that, so far as men were concerned, the profession had been looked upon rather as a means than an end, as leading to advancement in the Church, or as a means whereby he could gain the leisure and the money for authorship in the future. Another reason was the great dread of the British parent of any kind of expense which would not bring immediate return. In medicine or at the bar much time and money had to

be laid out for qualification, but for a teacher it was enough if he had his university degree and was good at athletics. They would hear, however, of the advances which had been made in the training both of men and women. In our country people were slow to move; but once roused, they moved fast. The rising tide was at hand, and she had very little doubt that in some 20 or 30 years' time they would find training the common plan of all teachers in every kind of school, whether primary or secondary.

The Training of Teachers.

Miss A. J. Cooper (Great Britain).

THE idea that teachers require special training for their work is one that has been slow to gain general recognition.

Up to the sixteenth century much more consideration was given to the actual knowledge possessed by the teacher than to his mastery of teaching principles and methods, and what we now understand by training was neglected.

A very interesting and far-sighted suggestion is made by Mulcaster in his *Positions*, published in 1581. He there sets forth a plan for the training of teachers, and he compares the work of the teacher with that of the divine, the lawyer or the physician, and urges the need of training for each and all of these professions.

But the day of regularly-established training colleges was still far distant, and it is only in the present century that they have come to be recognised as necessary parts of any scheme of education that could be truly called national.

Noteworthy amongst the attempts to bring about a better state of things must be considered the establishment of the *Ecole Normale Supérieure* in Paris in 1795. The zeal of the Revolution leaders for the education of the people is amply shown by the long discussions on education measures which were presented to the Convention, and it is to the thinkers and workers of that troubled time that we must turn to study the origin of the complete organisation of education in France as we know it at the present day.

To come to the present century, and the country in which we are now gathered together.

To Bell and Lancaster we owe the introduction of the monitorial system, and these two men undoubtedly did a great deal to rouse popular interest in the educational wants of the country.

The movement for national education was carried on by the British and Foreign School Society (founded in 1808) and the National Society (founded in 1811); and when Government began to take up the administration of elementary education they found these and other societies at work. The first grant of public money for educational purposes was administered on the recommendation of the two societies, and later on, when a further grant was made for the establishment of model schools and the institution of a training college, it was divided between the two societies, who added contributions of their own, and so the training college system, as we know it in England, came into being.

The right of inspection was maintained by the Government, and in 1839 the first Government Inspectors were appointed.

In 1846 grants were made direct to the teachers by the State, and the pupil teacher system replaced the monitorial system which had been introduced by Bell and Lancaster.

St Mark's Training College at Chelsea was opened by the National Society in 1841, and in 1842 the British and Foreign School Society opened their new buildings in the Borough Road. The training colleges established under the auspices of these and other societies have grown in number, and there are at present between 40 and 50 residential training colleges for teachers in elementary schools.

The day training college was created by the code of 1890. There are now some 14 of such day training colleges, and they are all connected with some university or college.

In these training colleges the work done is of two kinds. There is the actual study of subjects by the students in training, and there is further their strictly professional training both in the theory and practice of teaching.

One point should be kept well in view in considering the training of the teacher. His own studies are carried on partly with a view to his own general education, but also with some regard to the use he may make of them in imparting the same knowledge to his pupils.

In the day training college, with its work in the university college, the strictly professional part of the training, with its practical study of school work and life, is combined with the pursuit of higher education more or less on university lines, and

in some cases, notably in the day training colleges of Oxford and Cambridge, the training student is often working for his degree while he gives up a portion of his time to the demands of the practising school and the master of method.

In several instances, amongst which the Welsh colleges may be specially cited, a further attempt is made to combine in one the training for teachers in elementary and those in secondary schools.

In this matter of the training of teachers the secondary schools have been very slow to follow the elementary schools. As their staffs have been largely recruited from the ranks of university graduates, that part of professional education which consists in the knowledge of the subject taught has been secured, and teachers have been slow to be convinced that there was a further study of teaching technique and educational theory which demanded their attention.

In this department of educational work women have led the way. They have started unhampered by public school and university traditions, and the very fact that, in the early days of what has been aptly called the Renaissance of girls' education, the educational advantages of women were few, has driven them to make the best of what they had, and to devise means of supplementing their mental equipment for the work of class teaching. From an early period of its existence the Home and Colonial School Society's Training College had a non-government department to which teachers in secondary schools had access, and this is now housed in a separate building with a secondary practising school attached.

The College of Preceptors had from its early days insisted on the need for securing duly-qualified teachers, and had, as early as 1847, established examinations for this purpose. In 1871 the college took a further step and instituted courses of lectures in the theory, history and practice of education. About this time the desire for better education for girls was beginning to take shape, and the teachers in the first schools founded by the Girls' Public Day School Company were encouraged to take advantage of such courses as the College of Preceptors supplied. The company also organised short courses of lectures by experts on the teaching of various school subjects. There was great enthusiasm amongst the women teachers at this time, and a solid and lasting contribution was made towards the development of our public secondary schools for girls, which has been such a striking feature of the last quarter of a century.

The Teachers' Training and Registration Society was formed in 1877 with the double object of securing training for teachers and a register which should distinguish the properly-qualified from the others.

In 1878 the Maria Grey Training College was opened by this society, and it has been steadily at work ever since. It began in Bishopsgate, and it is now housed in excellent premises at Brondesbury, where it has its own day school, while it utilises other schools in the neighbourhood for the greater portion of its practising work. It has lately opened a hostel for students coming from a distance.

A great impetus to the training movement was given by the appointment of a Teachers' Training Syndicate at Cambridge in 1879. The Head Master's Conference had in 1872 represented to the universities the importance of promoting the professional education of teachers, and the Teachers' Training Syndicate was an outcome of this. Oxford also considered the matter at this time, but the proposal was rejected by a small majority.

Cambridge instituted courses of lectures, and also established an examination, with a certificate, which testifies to practical as well as to theoretical efficiency, and this examination has been of great use in promoting the cause of proper professional training for teachers in secondary schools.

In 1883 the London University established an examination solely for its own graduates in the Art, Theory and History of Education, together with an examination of practical efficiency.

In 1885 the Cambridge Training College began in a very modest way, and it has now grown and developed into an institution of which its promoters are justly proud. It is a residential college, and in its present fine buildings is fitly housed and well equipped for its important work.

In 1885 also the Ladies' College at Cheltenham started a Training Department, and with its other departments of school and college work it affords unique opportunities for the study of the practical circumstances under which education is carried on, while it supplies the regular training course in a thorough manner.

The Mary Datchelor School (an endowed school at Camberwell) established a training department or college in 1888. Here again we have a training college as an outgrowth of a school, but here, as is also the case at Cheltenham, teaching practice is not confined to the one school, but is also carried on in schools in the neighbourhood.

In 1892 Bedford College started its training department, in which students are prepared either for the London University Teaching Diploma or the Cambridge Teachers' Certificate.

In all these cases the existence of an examination, with its corresponding certificate or diploma, seems to have called the training college into existence, while the establishment of the examination is the recognition on the part of the examining body that a certain knowledge of educational work should be demanded from those who wish to be recognised as duly-qualified teachers.

The next step in the organisation of teaching as a profession is some form of State recognition of the duly-qualified in the shape of registration of some kind or other.

In 1895 the Royal Commission on Secondary Education reported on the need of special preparation for the work of teaching, and gave a further stimulus to university effort by its recommendations.

In 1895 the University of Durham instituted an examination in education for teachers in secondary schools, preparation for this being given in connection with the training of teachers for elementary schools.

In 1896 Oxford passed a statute providing for the granting of a diploma in education and the establishment of training courses in preparation.

In 1897 Cambridge developed a scheme for the training of men teachers in secondary schools in connection with the Day Training College for Teachers in Elementary Schools. In this respect it has followed the example set by the various university colleges, which either confine their attention to the teachers for elementary schools, or arrange to combine the training of teachers in both kinds of schools, making special arrangements for the necessary variety of teaching practice.

Wales has furnished us with a splendid object lesson in educational organisation. From the first establishment of the Welsh colleges the training of teachers for secondary schools has found a place in their organisation, in addition to the work which is done for the training of teachers in primary schools, and so the professional training of the school *personnel* is a definitely-planned part of the scheme of Welsh education as a whole.

In Scotland the division between elementary and secondary education is much less marked than in England, and this affects the training of teachers.

In 1876 two professorships of education were established in Scotland, one at Edinburgh and one at St Andrews. The Chairs were founded by the trustees of the will of Dr Bell, and the endowment is noteworthy as being the first of its kind in the country, endowments for the furtherance of training being still a great want amongst us.

Aberdeen and Glasgow have lectureships in education, and in all these universities attendance at the education lectures is accepted as qualifying towards graduation.

In 1886 St George's Training College, Edinburgh, was opened for women students, and in connection with this a high school for girls has also been started.

In Ireland, the University of Dublin and the Royal University have established examinations in education, but these are too recent to have made much mark yet.

In both cases the diploma is reserved for graduates.

From the details which I have given it will be seen that in secondary education we are coming, indeed have partly come, to the conclusions—

- (1) That special professional training for the work of teaching is necessary;
- (2) That in secondary schools at least, such professional training should follow more general education, and not be taken concurrently with it;
- (3) That a high standard of previous education should be demanded before professional training is entered upon; and
- (4) That such standard may best be secured by demanding graduation, or (especially in the case of women teachers to whom graduation is not yet fully thrown open) some sufficient equivalent.

The combination of theoretical and practical work is variously arranged in different institutions, but in all cases both are demanded for a teaching diploma, and the variety of arrangement under different training schemes will help us to see under what conditions these two phases of training can be made most usefully interdependent so that each may vitalise the other, and both contribute to the formation of the teacher, such as all friends of true educational progress would have him (or her) to be.

Not only has the proper relation of theoretical and practical training yet to be fully treated, but we have also to make up our minds to the extent to which training for work in elementary

and in secondary schools should be carried on on the same lines. Every experiment in either direction is a help in the solution of these problems, and is a hastening forward of the day when the work of the teacher, and his fit preparation for it will be generally understood and appreciated.

DISCUSSION.

Miss E. P. Hughes, as having been connected with the training of teachers as a governor of the University of Wales, as a member of a Departmental Committee, and as having had a good deal to do with the starting of a training college at Cambridge, said she wished to make four dogmatic statements which she hoped would rouse a discussion. First of all, she considered it wrong to train children for teaching. She was aware of the fact that she was in this attacking the characteristically English pupil-teacher system, but she meant to do it, and for the reason that education meant not only teaching but governing, and no child ought to be called upon to govern other children. Then she held they should not train the half educated. She believed in highly educating first and then giving the training in teaching. She also opposed the isolated system of training, and held that a training college should be a centre of experiment. She thought the future for the training of elementary teachers in Great Britain was full of hope, because it was getting more closely connected with secondary and university education, and the training of secondary teachers was also full of hope, because men were beginning to take it up. She believed no problem could ever be satisfactorily solved pt by men and women conjointly.

L'Education du Personnel Enseignant.

Mlle. Carter (Belgium).

Deux systèmes d'enseignement sont en présence. Dans l'un, les programmes ont la priorité, l'exposé est didactique. L'autre ouvre le champ à l'individualité de l'enseignant et des enseignés et lui subordonne tous les programmes.

Le premier n'est que la resurrection de la scolastique ; le second est un nouveau-né de la science positiviste.

On comprend que selon le rôle réservé à l'enseignant, l'école où il est formé adopte une méthode différente.

I.—SYSTÈME DIDACTIQUE.

Caractérisé par la prépondérance absolue du programme.

Dans tout pays où sont reconnues des professions libérales privilégiées, l'État s'efforce de rendre l'accès de ces professions de plus en plus difficiles au moyen d'examens, et les élèves candidats ont à s'entraîner dans les écoles.

Par un autre effet de la même cause, le programme rédigé pour les enfants pauvres, se contracte d'une manière dommageable, en raison du peu de temps qu'ils peuvent donner à l'étude.

Ce sont donc des considérations étrangères à la pédagogie qui inspirent les programmes ; il y a là un danger évident pour la culture nationale. Le programme, précisément parce qu'il émane des faits sociaux, des volontés du dehors, exerce une autorité absolue dans l'école. Nul n'y a qualité pour le discuter : ce sont paroles perdues.

Si le maître est passif, l'écopier l'est davantage, si possible. Que l'on songe à ces groupements d'enfants décidés non d'après leurs goûts et leurs aptitudes mais selon la fortune et les ambitions des parents, et l'on concevra l'incohérence de ce qu'on appelle une classe, la difficulté d'associer ces unités cérébrales dans un travail collectif.

En attendant, pour mieux préparer le maître à sa tâche, on lui fait absorber un programme encore plus étendu que celui qu'il aura à communiquer, en raison de cet axiome : "qu'il faut savoir beaucoup pour enseigner un peu." Ces études forcées et la terreur de l'examen final lui impriment pour la vie dans le cerveau le respect religieux des programmes et la crainte des examens qui y aboutissent. "Cela est, ou n'est pas dans le programme ;" "cela sera ou ne sera pas demandé à l'examen ou à l'inspection." Voilà désormais la seule règle de son esprit, la préoccupation qui ne lui laisse pas plus qu'à ses élèves, la liberté pour son travail personnel.

II.—SYSTÈME D'INDUCTION.

Affirmation et action réciproque de la personnalité de l'instituteur et de l'élève. Subordination des programmes.

Ce qui fait l'école, c'est l'instituteur, le constructeur, l'édificateur, selon le sens étymologique souligné par les hommes de la Révolution. Je ne me servirai plus que de ce beau nom,

laissant de côté ceux d'enseignant, de maître, infiniment moins suggestifs.

Qui dit *instruction* dit en même temps *éducation*. On ne construit l'homme que comme être complet.

Faire un instituteur, c'est faire un être humain qui par sa vertu propre crée d'autres êtres complets, doués des mêmes énergies.

L'instituteur agit moins quand il croit agir que lorsque ses qualités d'âme et d'esprit se révèlent tout à coup, à son insu. Un geste, une parole spontanée vaut plus que tout le verbalisme scolaire.

C'est dire que le premier objet de tout enseignement normal doit être de créer dans l'instituteur ou de fortifier avant tout la vie intérieure.

Le milieu de ce développement pour l'instituteur, pour ses élèves, ne peut être négligé. Il s'agit de lui fournir les éléments essentiels à toute existence.

1°. *L'espace.*

Il faut aux enfants, aux jeunes gens des deux sexes non seulement le champ pour la course, mais pour l'élan ; une invite au mouvement, avec la joie de se sentir vivre, de s'épanouir au soleil et au grand air.

La gymnastique, la promenade quels que soient leurs avantages, complètent mais ne remplacent pas la possession d'un grand espace.

L'espace, c'est encore la possibilité de s'isoler, de rêver, de choisir une occupation, de poursuivre une idée, d'être soi ; le contraire de la cage ; le contraire de la vie en troupeau, parquée, réglée, surveillée, derrière les hautes murailles et les fenêtres aveuglées à dessein.

2°. *Le temps.*

S'il faut l'espace, il faut aussi le temps pour la contemplation, la rêverie, le travail et la recherche libres ; j'ajoute sans scrupule, pour le repos, pour la flânerie, qui est un besoin de certaines natures, au moins à certaines périodes de l'évolution.

Le temps perdu mérite une étude attentive dans tout bon traité de pédagogie.

Sans la notion du temps, comment comprendre le développement de l'être humain quand ce ne serait que pour ne pas le contrarier ? C'est pour suivre l'évolution de l'enfant, que le futur instituteur doit faire son stage au milieu des enfants, associé à leurs jeux et à leurs travaux. L'école normale doit de toute nécessité s'annexer une école d'application comprenant

plusieurs degrés et de nombreux sujets à observer. C'est le laboratoire de psychologie indispensable, où le futur instituteur se créera une méthode vivante, qu'il complétera à travers ses années de travail professionnel.

Entrons avec le normaliste à l'école préparatoire. Nous constatons avec lui que dans cette communauté d'enfants s'éveillent des sympathies qui sont les premiers et toujours les grands stimulants de l'activité au jeu et à l'étude. Le rôle, l'emploi de ces stimulants sera le premier chapitre de cette pédagogie d'observation.

L'enseignement scientifique donnera au normaliste les moyens nécessaires à la culture de l'attention. En effet, sa valeur au point de vue où nous nous sommes placés, est moins dans sa documentation, qui va se transformant chaque jour par les découvertes, que dans ses méthodes.

Observer scientifiquement, c'est avoir la faculté de l'étonnement devant le phénomène sourd, qui passerait inaperçu à un esprit non discipliné ; c'est s'arrêter devant ce qui est naturel et permanent, s'y intéresser ; c'est apparier deux de ces faits, les reconnaître comme antécédent et conséquent. C'est imaginer ensuite les moyens de poursuivre cette recherche, de l'appuyer de preuves évidentes. C'est fortifier la pensée, lui donner la durée, la persistance, en lui apportant ingénieusement des faits nombreux et bien coordonnés.

Choisir un problème et gouverner la série d'observations qui mèneront à la solution, par une même série d'élèves, voilà le travail qui seul donnera au jeune instituteur l'initiative, l'invention, la connaissance de toutes les phases de l'évolution de l'enfant, et en même temps, l'habitude d'une marche sûre et ferme pour diriger les recherches scientifiques.

Et les programmes ?

Je verrais avec plaisir qu'un jeune instituteur se fit selon une spécialité son choix, librement, en usant des larges moyens que doit mettre à sa disposition l'enseignement public. Cette culture en harmonie avec son esprit, mettant un intérêt élevé dans sa vie, en ferait un homme supérieur, et l'instituteur doit être un homme supérieur.

Mais je tiens avant tout à ce qu'il ne ressemble en rien à une encyclopédie ni à un dictionnaire ; qu'il n'ait pas sur chaque sujet la phrase toute faite et banale.

Que l'école normale lui ait donné les bonnes sources, les bonnes méthodes, mais qu'elle lui ait laissé l'esprit ouvert et curieux, elle aura accompli toute sa tâche.

DISCUSSION.

Miss Flora Stevenson (Edinburgh) said there was a tendency in Scotland to give less and less work to the pupil teachers, give them a better education, and prepare them for admission to the universities.

Miss Meyer described the work of the St George's Training College in Edinburgh, and said they found it most satisfactory that the teachers should obtain a university degree before coming to the training.

Miss Annie Campbell (Boston) said she knew of no better school for training teachers than journalism. She thought that every man at all events should spend a few months in ordinary daily reporting before he was allowed to teach.

Mrs Bridge Adams deprecated the introduction of class feeling in the educational system. The traditions, she continued, in the elementary schools were altogether against the necessity of education in the teachers. Indeed, high educational qualifications were considered almost a disadvantage if one went into an elementary school. The elementary schools said they would not have the secondary school teachers because they could not teach; while the governing authorities of the secondary schools said they would not have the elementary school teachers because they were not sufficiently educated, but more especially because they were not ladies. She agreed cordially with the suggestion that education should come first and training afterwards, for she saw the evil of the opposite cause every time she went into an elementary school. She wanted the privileged classes to realise that the democracy were not being taught as they should be, and to warn them that the democracy had increasing political power, and that they could not afford to run the terrible risks which would come from an uneducated democracy. They should begin with the training colleges, and turn the infants' schools into true kindergartens. They would then have begun at both ends of the stick, and would have a very good chance of remedying the evils which existed.

Miss Agnes Ward said her recent experience led her to give an emphatic denial to the statements that elementary training colleges were as bad as they could be. The teachers came out wanting to know more, and if the education was as bad as it could be, they would come out wanting to know nothing.

Miss Kinne described the system under which teachers in Domestic Science were trained in the United States. The lead-

ing qualifications demanded, she said, more knowledge of the subject, knowledge of the philosophy and practice of education, and knowledge of life.

The Training of Teachers for Special Subjects.

Mme. Marion (France).

I HAVE been asked to speak on the training of teachers for special subjects. This is untranslatable in French, for it does not answer to anything we have in France. For us training does not represent only the learning the different processes by which pupils may be taught technical points. Of this sort of training you would find none, or very little, in our schools.

What we call training is showing the higher aim of all study, the bending of the mind, not to the pleasure of learning in itself or the research of science, but to the constant thought of the guidance and formation of youthful character—moral training, if you will, in opposition to technical training.

Till very recently women's education was, with few exceptions, considered as a thing of slight importance; any attempt to push woman forward was looked upon as being dangerous to society and to herself.

Those who were opposed to the progress and development of women believed, or affected to believe, that the object was to call away women from home life, to set her in a purely intellectual atmosphere, where she would try to compete with men and learn to disdain feminine pursuits.

The main idea underlying the French system is that girls must remain as much as possible in the atmosphere of home. There it is that they must learn woman's life and feminine pursuits; the lyc  e must furnish only intellectual education, though the complete lyc  e is made as much as possible like a home, especially in the provincial towns.

The grounding study, of course, is the mother tongue in its various forms of grammar and literary productions, principally classical, although our best modern authors are not forgotten. The elements are taught, almost all branches of natural science, and some attention is paid to modern improvements. We set apart mathematics, which, though not pushed very far, have been

recognised as having a good effect on the formation of mind. With the same view, some care is taken of the study of psychology and ethics applied to the usual conditions of life, and here I must repeat the leading idea—the formation of really good and useful women. And I must not forget to mention the study of modern languages, which is considered as an excellent exercise even for the study of the mother tongue.

Though intellectual work is the great object in secondary education, we wish to be as complete as possible, and care is taken that nothing useful should be left out. Girls are exercised in vocal music, drawing and sewing; domestic duties are subjects for courses as much as is possible in a large and public institution. But the share these exercises receive is comparatively small, as they are considered better objects for home teaching.

All these exercises are combined in a space of 5 years, divided into two periods. The first, of 3 years, terminates with an examination where the professors of the lycée estimate in what degree each pupil has profited by the courses, and a certificate is delivered. A certain number of the girls leave at this term, and only about half remain for the second period of 2 years. More freedom is given at this time, the girls are more and more left to study in the way they prefer, and according to their inclination they may leave out some of the courses.

After the fifth year a diploma is delivered under the same conditions of examination, and the cycle of studies is closed. All these lycées and colleges are essentially feminine, directresses and professors must have their special diplomas. After this fifth year there are other supplementary courses which primitively were meant as higher education, but are, in fact, the studies preparatory to entering our school at Sèvres.

According to choice and taste there is the scientific course, or the literary course, and some girls have most decided vocations. Already in this preparation for training the subjects are considered with a view to teaching, and girls are taught to prepare a lecture and discuss a subject. More attention than ever is given to ethics, as being of general use, whatever course of study is taken up.

Our examinations, literary or scientific, require two series of exercises, written and oral, each lasting about 5 days. The second part, the *vivâ voce* examination, takes place at Sèvres, where the professors can judge of the girls' dispositions.

The period of training is 3 years. During the first the

girls are taught to work, prepare lessons by reading and reflecting, they have no examination to pass, and are helped only to freely develop their qualities of mind or reform defects of character. By the end of the second year they have a difficult examination to go through. We call it "Certificat d'aptitude à l'enseignement secondaire," and none can hope for a definite situation as professor if she does not obtain it. The great difficulty is caused by the variety of subjects; for the literary part—literature, grammar, history and geography, ethics and pedagogy—the German or the English language have each a part in the work and an important share in the result. This year, in consequence, is the most important of the three.

And throughout the whole succession of studies runs and predominates the constant thought of training, of the responsibilities of the teacher who can influence the mind of children. The word pedagogy is hardly pronounced, but it is in every lesson, in every exercise, as well in the first as in the second and third year. Each lecture begins with a lesson delivered by one of the students, while the professor listens without interrupting, and only when she has done pronounces his own opinion on the different points, and encourages the other students to make their remarks. We find great benefit in this exchange of ideas.

During this third year we also find it useful to give the students some more direct practice as to teaching, and we take them several times to assist at some of the classes in a lycée, not only to hear the professor, but also to take the class once or twice themselves; one takes the class and the others listen, and we afterwards exchange impressions. It is wonderful how great an impression may be derived from these visits, how it sets the students thinking, and makes them really see what a task they have before them. All the pupils, whatever branch of studies they adopt, have lessons of psychology and ethics, not only for their own benefit, but with a view to their future task.

The training of teachers is not taught in *lessons*, it is taught in every action of our life. Even in our conversations, in the girls' amusements, we miss no opportunity of considering this moral point of view, and discuss the influence of any subject that may occur on the education of children and the task of women. We all discuss freely, and the students learn in this exchange of ideas to understand those which may differ from their own and yet have some value. We are all of one mind in this. And this brings me to one thing which I must say before

I close, because it is a point where we are completely misunderstood, and that is the way we understand tolerance and put it in practice. The idea is largely spread among foreigners that French schools of every degree are atheistic, not allowing the exercise of religion and favouring nothing but indifference. Against this opinion I beg leave to protest most energetically, the more so as it has had a great share in the difficulties of the beginnings. Tolerance in really the largest sense of the word, admitting of all opinions, whatever they may be, and forbidding no practice, so long as it does not interfere with that of others, is really the guide and rule of our professors and mistresses. I could give many instances of this tolerance. At Sévres I have seen grouped together, and intimate friends, a Catholic, a Protestant, a Jewess, and a girl brought up to profess no religion, and no one trying to assume authority over the others or discuss her way of thinking; and I note this group in particular because each had really a marked opinion of her own. At the same time she could respect that of others.

Physical Training as a Profession.

Mme. Bergman-Österberg (Sweden).

THE understanding and right application of *all* physical conditions necessary to human life I call *Physical Education*, or *Physical Training*—a training to commence with childhood, to continue through life.

Underfeeding, overwork, impure air, are factors in physical education which deduct from the effect of muscular activity. Under such conditions complete rest sometimes represents a safer mode of training than physical activity.

Study the *whole* child, and you will find that faulty or good habits play the same important rôle in the training of the body as they do in that of the mind. It is principally to prevent or correct bad habits that necessity has arisen to *systematise* physical exercise.

Nature orders the child to move and fidget; school threatens bad marks. Nature forbids prolonged efforts; school orders attention for an hour. Thus bad physical conditions and environment create bad habits in the children—habits which systematic exercise *only* can prevent and cure.

Even our games, meant for the children's good, are spoiled by our folly.

Fifteen or 20 years ago girls did not play organised games such as hockey and cricket. At present girls as well as boys often commence them too early, continue them too long at a time, and play them under circumstances which may produce weakness instead of strength, bad habits instead of good ones. Exactly the same may be said about bicycling and swimming.

Of all gymnastic systems I have found none so natural, so carefully progressive, so productive of good results, as Ling's Swedish System. There can never be a fixed standard for physical attainments in a scientific system like Ling's. Physical competitions become absurd. Each individual can only aim at and gain such perfection as his or her own physical possibilities may allow.

The real aim of gymnastics is health. Taken in time, they prevent bad habits, they correct bad postures, and are conducive to correct movement. They are the necessary accompaniment of methodical games to counteract one-sided development.

School absorbs the greater part of a child's day. School should guarantee that no bodily harm occurs to the scholars under its charge.

But this will only be realised when educators generally grasp the idea that the human being, morally, mentally and bodily, is a unity, not a trinity; when it becomes clear that weakness of body reflects on mind and morals in the same way as the conditions of the mind affect the flesh.

School life will then mean the training for life of the whole human being, and time and attention will then be equally devoted to development of body and mind.

Impossible as it seems, there are schools to-day which have no systematic exercise whatsoever; there are schools which attempt to counteract one week's cramming with one hour's gymnastics; there are schools where the new beginners are placed in the same division of physical work with the scholars of several years' training; lastly, there are schools where games are so unwisely guided and the influence of systematic gymnastics so misunderstood, that all the children get the position of cricketers, with their queer gait and round shoulders.

In 1885 the physical training of girls in this country was monopolised by dancing mistresses and drill sergeants. Neither the one nor the other had any real conception of their work, as both were equally ignorant of the laws which govern the human

body. I will not labour the point, but let us once for all discard man as a physical trainer of woman ; let us send the drill sergeant right-about-face to his awkward squad.

This work we women do better, as our very success in training depends upon our having felt like women, able to calculate the possibilities of our sex, knowing our weakness and our strength. Let me repeat it, 14 years ago we had no trained women gymnastic teachers in England.

In 1881, on the retirement of Miss Löfving, I was called from Sweden to England by the London School Board to organise Swedish gymnastics in their hundreds of schools. I was on the spot ; I understood the need of trained teachers ; I set myself to mend the deficiency. I founded a physical training college at Hampstead, the first of its kind in England, and we rejoice to-day in an army, small as yet but growing, of women teachers who, though not yet as good as I hope to make them, are still an improvement on the old order. These trained teachers know the organs of the human body and its functions ; they have themselves experienced what they teach others ; they have been trained to see and observe, and to deal gently and carefully with growing girlhood. They teach them games as well as gymnastics, introducing into girl life the stimulating outdoor influences which games alone can give. They also study deformities, such as spinal curvatures, round shoulders, and are able to take all such cases under their special care, whether they are found in school or at home.

Economically this physical training has led to such independence and success as are seldom met with in any other profession. £100 salary is the minimum taken by a student who leaves college, whilst several have obtained £120 and £150. No student is to-day without employment, and many old students cannot possibly claim abatement of income tax.

Let me air a grievance. I have got a fatal reputation in this country for being able "to make a woman of any girl." A daughter was thus introduced to me by her father, who meant no flattery. Now this is what I cannot do. I cannot make bricks without straw, or rather, not the kind of bricks I should like to make for England. It makes me rebellious when I think of it.

Give me therefore the best of your womanhood, and—I tell you this for a truth—it will not be too good for my profession. Send me girls with hearts to understand woman's physical difficulties ; send them with brains to understand me and my plans ; and send them, above all, with will and enthusiasm to serve and help woman whenever and however she needs helping.

The Training of Teachers of Domestic Economy.

Miss Ella Pycroft (Great Britain).

TRAINING schools for teachers of cookery and laundrywork are founded and supported by local authorities or by volunteer agencies; but because some of the teachers trained in them become teachers of cookery and laundrywork in public elementary schools, the Education Department steps in and claims a right to inspect, and to a certain extent to regulate, the work done in the schools, and it is now for the first time about to conduct the final examination of the students for their diplomas. It is a most unusual state of things, since in England at anyrate they who hold the purse-strings generally make the laws. It arose from the fact that the practical teaching of domestic economy in elementary schools was, as we were told the other day, first urged upon the Government by philanthropists who had already founded training schools, and who offered a supply of ready-made teachers, so that the Government found itself under no obligation to spend money upon their training, as it does on the training of teachers of general subjects; but it did after a time find it necessary to lay down rules for the guidance of the schools, so as to ensure that the training was adequate and of a kind to fit students for the special work of teaching school children. The plan needs most delicate working. It has the great advantage of securing a uniform standard as regards the length of training of cookery and laundrywork teachers throughout the kingdom, of uniformity of status as regards the head teachers in the schools, of a uniform minimum of training in actual teaching to classes of children; and if, as is hoped, all the training schools decide to accept the examinations now offered by the Education Department, we shall soon have an absolutely uniform examination for teachers of cookery in all the training schools in the kingdom. But all these advantages would be offered by training schools entirely under Government management. Wherein lies the advantage of the dual control? Just in this, that while the Education Department as at present constituted has control only of the teaching in elementary schools, and legislates with regard to that teaching only, the local authorities throughout the country are concerned with the provision of technical education for people

varying in class, in education and in modes of life—uniform only in one thing, that they must be persons not working in the standards of elementary schools; and to meet the various needs of these people the local authorities and voluntary agencies are, each in its separate training school, perpetually introducing new subjects of instruction, new methods, new experiments; obeying the Education Department in its regulations, it is true, but offering to their students a far wider field, a far more elastic curriculum, a larger scope of work, a larger view of life, than could possibly be given them in training schools working for one special class, one clearly-defined sphere.

The danger lies in the fact that the inspection and regulations of the Government are confined to one part of the work of the training schools; the inspectors have no official cognisance of the other work of the schools, though it is sometimes the larger part, and there is therefore a danger that the freedom and the individuality of each school, with all the possibilities of development and original work which these give, and which is possible by reason of the separate and many-sided organisations of which each school is the outcome, may be hindered and hampered by restrictions laid down by a department having no concern save with one branch of their work, and which is obliged by the largeness of the system for which it legislates to exercise stricter control, to use, as we say, more "red tape" than is necessary in smaller organisations.

Now as to the actual teaching given, there are now about 25 training schools of cookery recognised by the Education Department, and in most of these laundrywork is also taught. A very large proportion of the schools train students also for teaching needlework and dressmaking, and a smaller but increasing number train also for housewifery—that is, the general work of a house, including the subjects named above, but not carrying any branch to such a high degree of perfection as is expected when it is taught as a separate and special subject.

Though taking the same subjects, the work of the different schools is organised very differently; they are now, it is true, required by the Education Department to give a minimum of 20 hours a week for 42 weeks, or 840 hours in all, for training in cookery; and they are required to give 16 hours a week for 32 weeks, or 512 hours in all, for training in laundrywork, and of that time 4 weeks' work in the case of cookery and 3 weeks in the case of laundrywork must be devoted to teaching the subjects to classes of children. But with other branches of their

work, with needlework, dressmaking and housewifery, the Education Department does not interfere, the schools are free to fix their own time of training, and their own ways of teaching these subjects. Recognising, however, the advantage of uniformity in this and other points, 10 of the training schools are united in a voluntary union, which began amongst the northern schools in 1875, and which, having spread from the north to all parts of the kingdom, is now known as the National Union of Training Schools of Domestic Economy. Schools in this union fix the minimum time of training for elementary needlework or elementary dressmaking at 425 hours, an advanced diploma in either subject taking 425 hours more, while the minimum training in housewifery consists of 900 hours—about 9 months' work. The circumstances under which many of the schools originated compelled them from want of funds to mix with the training of teachers the giving instruction in cookery, laundry-work, etc., to outsiders who wished for instruction for other purposes than teaching, and compelled them also, rather than refuse students, to let them join the classes at the beginning of any week or any month, and this custom still obtains in many of the schools. The disadvantage of this is evident, the impossibility of following out a well-arranged syllabus of instruction with fresh students coming into the classes at any time is manifest, and little by little most schools are shaking themselves free of it, they are teaching their occasional pupils apart from their students, or using them definitely as practising classes, they are insisting that the students proper shall join the school at stated periods, and not only do the whole of the specified work during their term of instruction but do it in its proper order. More and more schools are coming nearer to educational ideals, and are growing to be training schools of teachers worthy of the name. In two of the newest it has been possible from the first to conduct the schools simply and solely as training schools for teachers. From the first it was recognised that cookery to be taught well must be taught by educated people understanding the nature of the materials they were using, their functions in the body and the changes which they underwent in cooking, and that empirical methods and work by rule of thumb must be altogether discarded; and the schools set themselves to work to train such teachers as best they could, feeling their way gradually to better and better methods. The teaching was, and still is, given partly by means of demonstration lessons and lectures, and partly by practical work done by the pupils themselves; the training in

teaching was at first confined to giving a few demonstration and practice lessons under supervision ; the chemistry taught was purely theoretical, and learnt from text-books only, to the great confusion of mind of many of the learners. Now all this is changed, in all the training schools lectures on the theory and practice of education are regularly given, and criticism lessons form part of the ordinary curriculum ; wherever possible practical work in that part of chemistry which bears on food and cookery is given, so that it may be a real help to the understanding of their work by the students. Students are taught as much as possible the prices of materials, and learn to know the sums necessary to be spent on meals for persons in various circumstances. In some schools the actual housekeeping is done by the students in turn, and they are taught to shop for the various classes in the shops, or even from barrows in the streets, so as to get the kind of provisions which their pupils are accustomed to use. Lessons in elocution are given in order to impress upon teachers the importance of the proper use of the voice. Classes from elementary schools either attend the training schools or are taught in neighbouring centres, and so form practising schools for the students. What has been said of cookery applies to the training in other branches of domestic economy also. Students of laundrywork in the schools share the advantages of the cookery students in the lectures on chemistry. The teaching of drawing to dressmaking students has been introduced into one school at least.

The General Effect of Games.

Mrs Spence Weiss (Great Britain).

THE influence of games on the physique and character of English men has long been undoubted, and is now almost universally acknowledged. In recent years great strides have been taken by girls' schools and colleges, and games have become an important part of the curriculum. But, except in a comparatively small number of schools, girls still suffer from cramped and inadequate playgrounds such as would not be tolerated in a boys' school. Much has been said of the threefold influence of games, but I should like to call attention to one or two points especially before passing on to the necessity for trained ladies who should organise the games.

Physical.—That by active outdoor games, properly organised and conducted, the body is improved in strength, in agility, in power of endurance, that the muscles become supple, the circulation quickened, need not be argued.

Mental.—But there is one point that I should like especially to urge, and that is the influence of games, skilled games especially, such as cricket, hockey, etc., upon the brain. In any mechanical automatic exercise such as walking, or in forms of dull monotonous drill, the body performs its part without the co-operation of the brain, which may be thinking out problems, worrying over many details of daily life, or stilled into a stagnant quietude.

Now, in playing any skilled game, such as cricket, hockey, La Crosse, basket-ball, football, or even, though to a less extent in the ordinary running games, such as prisoner's base, chevy, etc., the brain must be on the alert; there can be no sleepy stagnation, the energies are wholly absorbed, and it is the higher centres of the brain, such as those of observation, of judging distance, of muscular control and co-ordination of movements which are thus brought into play, and which are *not* used in automatic actions. At the same time rest is given those special centres and faculties of the brain which are at work during intellectual studies. This calling into play fresh faculties of the brain, taking the mind away from the centre of work, yet keeping it occupied, seems to me of very great importance.

I must pass on to the moral influence of games, and though surely this is of paramount importance, yet so much has been said and written on the subject that I will not repeat an altruism.

Among the faults usually attributed to women are pettiness, want of the power of co-operation, absorption in small matters affecting their own narrow circle, and so on. In a great gathering like this Congress, so admirably organised and with its only too wide range of interests, one perhaps loses sight of the fact that these faults do still exist. But every teacher realises their existence, and they are perhaps especially noticeable among those who have had educational opportunities. Among the many influences of the present age to combat these faults I think we must reckon games, for they inculcate, or ought to inculcate, if organised in the proper spirit, broader sympathies. They teach self-restraint and self-reliance. Petty jealousies must be sunk, while the joy of success is not a narrow, selfish joy but joy for the glory of the school club, etc., the feeling productive of true *esprit de corps*.

Compulsory.—If to take part in games is to be compulsory in

a school, and it is only by making it compulsory that you can reach the girls who most need active play, there seems to me to be two essentials. The first and greater is an adequate playground. To play on a narrow, cramped space, where the ball is constantly out of bounds, is not productive of enthusiasm. It is to be hoped that in the future every girls' school—primary as well as secondary—will be provided, as a matter of course, with a good playground; and secondly, it is necessary to have somebody who can organise games and stimulate players.

It is of the greatest advantage to a school if the teacher who gives the physical exercises, *i.e.*, drill and gymnastics, has also been so trained that she is able to thoroughly organise games and to keep up a high standard of play by active coaching while leaving the girls plenty of scope for independent action. She must have skill to stimulate and help without ruling.

While for the ordinary staff teacher, not only is her own health benefited if she can take part in the games, but she gains thereby a knowledge of a side of their character which she can gain in no other way. She can acquire an influence over them and set them an example of obedience and self-command. So, even in these days of Mr Punch's muscular women lines, one can put in a plea for the trained teachers of organised games and for adequate playgrounds because it is still the favoured few who enjoy these advantages. There is a danger nowadays with men, and perhaps with some women, that games should pass beyond legitimate recreation to become of all-absorbing interest. This is greatly to be deplored, but, kept within due bounds, out-of-door games breathe a free, breezy, healthy life, healthy for body and mind, into those who take part in them, and their lessons will bear valuable fruit throughout life whatever may be the after proof.

EXAMINATIONS AND EXAMINATION SYSTEMS.

LARGE HALL, WESTMINSTER TOWN HALL.

MONDAY, JULY 3, AFTERNOON.

Miss H. M. JONES in the Chair.

Miss H. M. Jones opened the meeting by observing that the subject was a somewhat thorny one even now. Had she been asked to take the chair at such a meeting 10 years before, she would probably have excused herself. In 1888 there appeared in the November number of the *Nineteenth Century* a protest—capital P—against examinations of all kinds. The author of the protest was Mr Auberon Herbert, and was signed and supported by over 400 persons. A fierce newspaper controversy arose, and it seemed as if examinations were doomed. People began talking of what new methods or old methods must be employed in selecting candidates for the public service. After raging for some time the storm subsided. Nothing was done, and examinations were judged, from the number of candidates examined, more firmly established than ever. It seemed to her that there was three questions which they must consider in reference to that subject. Firstly, were they aids to education? Secondly, were they the best means of selecting candidates and awarding the prizes of life? And thirdly, were they injurious, mentally and physically, to the examinee? As to the first question, she had had a long experience and was of opinion that they were aids to education. They taught mental discipline. She supposed their most determined opponent would not wish to abolish the terminal examinations. If they did so they would do harm to education. External examinations were also beneficial, for they gave a stimulus; in fact, she had known intellectual

awakening of a pupil follow upon the interest which had been aroused. Then came the second question—Were examinations the best means of selecting candidates? It was a difficult one to answer. They ought not to be used exclusively as the only means, for there were many qualities which examinations could not test. They decided as to method, promptitude and self-reliance, but they could not test character, address, manner, conduct, and of influencing and working with others. Therefore she thought that if some other means should be found to supplement the use of the class-list in awarding important posts or prizes of life, it would be a great advantage. Examinations were not, she thought, physically and mentally injurious. It greatly depended upon the method of preparation. If the preparation was honest, then it was quite right; but if it was a dishonest training—she meant if it was done under physical difficulties—then it must be extremely hurtful. They heard of cases of over-strain, but would they abolish rowing or cycling because they heard of muscles being strained or injury done? The cases were very similar. Examinations had come to stay, and now their work was to see how examinations could be improved or supplemented. She felt sure that in the past they had been a great aid to education. When they thought of the time when great public appointments were given to candidates by favour, they could but look with pleasure upon the present examination system.

Examinations and Examination System.

Mr Michael E. Sadler (Great Britain), Director of Special Inquiries and Reports in the Education Department for England and Wales.

MUCH as people differ about examinations, on two points at any rate they will be prepared to agree. The first is that there is something gravely wrong with any system which overstrains the mental powers in youth and induces premature fatigue of brain. If a man is fagged out at 40, it is small consolation to him to remember that he was a prodigy at 19 or 23. The second points of agreement will be that we cannot ascertain what is the true excellence of a school by merely measuring the mass of knowledge which its pupils can show themselves to possess. The most searching test of national education is to ascertain what the men and women who have been trained by it are good for at 35.

On another point pertinent to our inquiry I wish I could

expect as general agreement. But do not the majority of us hold that the highest (though not the sole) outcome of any course of liberal education is a moral outcome; character rather than attainment; *being* something rather than knowing a great deal? And if this is granted, how limited a part after all must be played in the testing of educational excellence by any system of examination into purely intellectual things.

When we come to talk about the virtues and vices of examinations we differ most gravely when we differ in our estimate of human nature. Let me quote two eminent English writers in contrast. "Examinations," says one, "do for young people what the contest of life does for men. It is the struggle of man with man for eminence or power or money that develops energy and forces each individual to make the most of that which is in him. Some, no doubt, exhaust themselves by overstriving . . . but on the whole the struggle of each man is as good for him as it is for society at large." And he goes on to argue that we cannot expect young people in general to do steady work without the stimulus of emulation or the prospect of reward.

But, writes my second authority, "the healthy working of schools in all places, and for all ages, will depend on the total exclusion of the stimulus of competition in any form or disguise. It is the *effort* that deserves praise, not the success. By competition a child may paralyse or pervert his faculties, but cannot stretch them a line; and the entire grace, happiness and virtue of his life depend on his contentment in doing what he can dutifully, and in staying where he is peaceably."

I will not presume to pronounce which of these views is the sounder one, though there can be no doubt which of them appeals to the higher side of our nature. Perhaps neither passage expresses the *whole* mind of its writer. Mr Ruskin would surely be far from wishing to under-rate the need for strenuous self-development under the stimulus of love and duty; nor would Mr Latham overlook those high and generous motives which often spur on a young student to excel in a competition. It would be as wrong to declare that all is self-seeking in the struggle for pre-eminence as to shut one's eyes to the fact that indolence, slackness or cowardice may be the real causes of what looks like contentment and ease. Motives are mixed. Children differ in temperament. You cannot lay down one rule for all. But surely all who know what unspoiled child life can be will feel that we ought to take the utmost care to keep out of all our schools anything which excites the merely vulgar longing for the honour

of being first. It is bad teaching, as it is bad doctoring, to fly at once to stimulants. And mere mark-hunting and place-taking are stimulants. Far healthier is the tone of a school which founds its influence on higher motives—higher because they lead to further excellences of character. Children can be made keen to exert themselves to the utmost by other means than appeals to egoism. For example, the happy sense of comradeship which animates a well-taught class or a well-played game; a delight in the unfolding interest of a great subject or a famous tale; the joyful sense of growing mastery over some piece of knowledge, of increasing dexterity in some process found difficult at first; the deepening feeling of obligation to school and home; and above all, and first of all, and last of all, love and reverence for those who teach and help one whether in home or school, and shame at the very thought of grieving them—these are the motives which we ought to cultivate by every means in our power. It can be done. But it means skilful ordering of school and home life, and artistic grace in teaching as well as secret ethical force; and it means, also, small classes and teachers with leisure to know and love their pupils one by one, in school and out, in games and leisure hours as well as within class-room walls.

Examinations may be good servants, but are bad masters. The danger is that they are masterful. For clearness sake let us distinguish between the three very different purposes for which examinations may be set up; but it will be observed that in practice the three purposes are often intermixed, with the result that mischief may indirectly follow from arrangements which in themselves are wise.

There is, first, the examination which aims at finding out whether a pupil has done an appointed intellectual task. This is the simplest function of examinations and the most necessary. It is indispensable to the teacher and it may take many forms. It tries to audit the pupil's work. Rightly used, it is not without moral advantage. It enforces punctuality, it induces limitation of effort, it teaches thoroughness, the way to attack a subject, concentration, accuracy in reply. Practice in it steadies the nerves. But wrongly or immoderately applied it worries the pupil, sets up a false ideal of effort, stimulates egoism, and rewards glibness of expression rather than thoughtfulness of mind. Its gravest and inherent defect is that it is incapable of attesting or developing any artistic power. It is apt to cultivate a *pro tem.* memory. It is not sensitive to genius. When you learn the art of passing examinations you are really

being trained in the art of organisation. That, I suspect, is the real reason why examinations of this particular kind flourish in England. As a nation we are not lovers of learning. But we do admire the power of putting a great deal of miscellaneous information to practical use. In England we have far too many different examinations.

A second purpose (and an increasingly popular purpose) of examinations is to audit the work, not of the pupil, but of the teacher. When schools receive aid from public funds, the public must satisfy itself that the schools are properly doing their work. But it is an error to regard the number of passes in an outside examination as an adequate test of the real efficiency of a school. Such a form of audit ignores the essential things. It tends to reward the neglect of the higher and more difficult tasks of education. It ignores the more valuable influences of a school—its tone, its corporate life, the outlook which it encourages its pupils to take on life and duty. It is possible for a school to simulate great intellectual efficiency by means of "cram"—a process which may reflect credit on the industry of the teachers, but guarantees little in the way of permanent educational value to the pupils thus prepared. As an audit for the teachers, it seems to me essential to have a system of inspection. Such inspection would doubtless take into reasonable account the achievements of the school in the written examinations for which the scholars had been entered; but it would be the purpose of inspection not to examine individual scholars, but to visit the school in order to ascertain the character of the school buildings, the number and size of the class-rooms, the steps taken by its governing body or proprietors to secure sanitary efficiency, the equipment of the school as to educational apparatus, the number of qualifications of the teachers and their power and methods of teaching, the proportion of teachers to pupils, and the general aim and character of the work of the school.

The third purpose of examinations is to select candidates for places of emolument or for posts in the public service. It is here that, in a democratic community, the chief danger lies. We more and more tend to give scholarships, and to admit to the public service by means of competitive examination. But it has been well said that no examination can sum up for us what a man or woman really is. Yet, at first sight, any open competitive examination looks a fair and satisfactory method of selection. As the range of the public service extends, there is

grave peril lest an increasing number of our cleverest young people should be driven to overtax themselves in preparing to excel in a purely intellectual test on which their whole later career would depend. Happily, owing to the wisdom of the Civil Service Commissioners, great care has been taken in this country to minimise the evils. But when our secondary education is organised, the danger in England will tend to increase. I specially fear the effects of it on women, more and more of whom will be needed in the public service. In conclusion, I would indicate a few precautions which would lessen the danger. So far as possible, the examinations should follow approved courses of study in schools of the grade from which the candidates will naturally be drawn. For certain kinds of public work the examination should have regard to character as well as to physique and intellectual ability. A standing committee, on which men and women doctors, teachers and experienced employees should serve, might well be charged with the duty of carefully observing the physical and other effects of public competitive examinations, in order that mischief and misdirection might be noted and checked at once. Furthermore, the less the State has a monopoly of any higher vocation, the less danger of our suffering from a rush towards Government service, with its resultant influence on education. And it is of great advantage to a nation to have formed the habit of travel and colonisation, and to possess an empire sufficiently diverse in the opportunities it offers to give full scope to all kinds of practical ability, whether or not accompanied by bookish qualifications.

Miss Margaret E. Robertson (Great Britain).

It is difficult for an Englishwoman, at the present time, to discuss examinations without some bias in their favour. English secondary education owes much to examinations; it is hardly an exaggeration to say that women's education owes everything. If, in the present, examinations are sometimes overdone, we shall still need caution in throwing them aside, and must ask what, in the present state of secondary education, can take their place? To this question as yet no complete answer has been found.

If boys and girls, immediately on leaving school, have to fight the examination-dragon for the golden apples of life—yes, and for the silver and copper apples too—will it not be wise to

give them some practice in dragon-warfare? It is pitiful to hear of well-equipped men and women failing in examinations from sheer fright, which a very little experience would have dispelled.

Further, professional examinations must affect, to some extent, the curriculum of schools. It is well worth considering how far this indirect influence is desirable or the reverse.

In England most professional examinations encourage unintelligent methods and health-destroying cram by requiring excessive attainments from immature minds in immature bodies.

Can the collective efforts of teachers modify this evil? The chief hope lies in a gradual enlightenment of the best opinion in the professions and in the national authorities, but this is a slow process.

Meanwhile, something may be done by united endeavour to bring such examinations into line with rational education, and to obtain exemption from vexatious preliminaries for candidates producing evidence of a sound general education.

If we can help to make a man or a woman of stuff to stand disappointment, and of intellectual resource to fit a second string to the bow when the first snaps, failure will be less blighting and irrevocable.

Examinations are useful as tests of sound instruction by the teacher, of sound knowledge, power of concentration, clear and methodical statement in the pupil. But they are less efficient as tests of general intelligence and reasoning power, or as tests of character.

Examinations are imposed upon schools for which they are not suited, and which must sacrifice real efficiency to a straining after effect. They can do nothing but harm if they are at variance with the general aims of the teaching, and if their requirements are largely in excess of the resources of the school.

DISCUSSION.

Miss Lacey (Great Britain) said : There are two kinds of examinations—competitive and non-competitive. These last are free from some of the evils that are inseparable from the first class. But even in them serious danger lurks, and we must frankly face this danger if we are to avoid it, or, at least, to minimise its evil consequences.

It is threefold.

1. The examination may become an end instead of being merely a result. Boys and girls, men and women at the uni-

versity, read for examinations instead of being examined on what they have read. It is indeed possible, under the guidance of a wise and experienced teacher, one, above all, who realises the danger to so read for an examination as not to utterly degrade the aim of education; but teachers who have this definite vocation for their work are not plentiful, and the aim of the lessons is only too often the mere desire of "getting through," not the acquisition of sound and thorough knowledge, much less the training and discipline of mind and character.

2. The course of study is prescribed by someone who is personally unacquainted with the pupil, and the same course is prescribed for a large number. Hence is lost one of the most important elements in true education, the fitting of the course to the individual, his needs and his capacities. In school examinations, where the examiner comes in and sets papers on *vivd voce* questions strictly on the work that has been done, this evil may be avoided, but it is impossible to escape it in an external examination.

3. In some cases a certain amount has to be got through in a given time, and this is very likely to produce feverish and anxious work. Working against time may not be altogether bad for grown men and women, but it is disastrous for girls in their early teens.

Now I turn to competitive examinations.

1. Some examining bodies issue order of merit lists. The most famous example is the Mathematical Tripos list at Cambridge.

This practice sets up a false and varying standard. The first man of one year is not necessarily equal to the first man of another year, but all that the public knows or cares about is that he is first. The candidate seeks to be first. He measures himself against his competitors instead of against the ideal of perfection; he sets up a standard which it is possible to reach, for someone must be first, and so he loses, so far as the examination is concerned, that sense of distance between ideal and performance which is "the thing that bids not sit nor stand, but go."

2. No method better than that of competitive examination for the award of scholarships has yet been suggested. I am inclined to think that if some practical schoolmasters and schoolmistresses could get leisure to think, and would free themselves from the bondage of tradition, some better way might be found; but it has not yet been found, and as scholarships are necessary, I fear we must accept the situation for the present.

There is no difficulty as regards award of prizes, for they are

wholly unnecessary, and might very well be abolished. They are gradually disappearing from well-regulated schools.

Competitive examinations for the military and civil services are the worst of all, so senseless in themselves, so disastrous in their consequences, that it is a pressing need to strive for their abolition. It speaks well for the inherent manliness and vigour of our English youths that the empire has not fallen to pieces since, in an access of democratic sentimentality, we handed over so much of our training to the tender mercies of the crammer. The system has defeated its own purpose, for the crammer charges heavily for his worthless work, and the poor are, contrary to the wishes of those who organised the system, to a large extent shut out from the services which it was intended to throw open to all, because they cannot afford to pay the crammer's fees.

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